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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

THE CHARACTER OF JESUS CHRIST.

Whenever we contemplate the character of Jesus Christ, there is one feature which strikes us as peculiarly his own; as possessed in common with no other human being; viz. a perfect abstraction from self, and an entire devotion to the interests and the happiness of others; a pure, unmixed, disinterested affection; an affection, which neither want, privation, the scorn of his enemies, or the desertion of his friends could overcome or subdue; it breathed in all his words, moved in all his steps, spoke in his glistening eye, flowed in liquid drops from his veins, and actuated every motion and every thought of his capacious mind. It was the pure, secret spring of benevolence, whose sacred streams flowed alike to the rich and the poor, to the high and the low; which found none too humble to need its refreshing draughts, or too debased to feel its purifying influence.

Unlike the rest of mankind, he sought his disciples amongst the poor and the despised, the debased and the polluted; not to countenance their errors or their vices, or to become a companion in their follies, but by the all persuasive eloquence of kindness and affection, to draw them from the paths of ignorance and vice, and plant their steps in the upward course of virtue and intelligence. He loved while seated at the table which the benevolence of his Heavenly Father had spread out before him, indifferent to the sneers and jests, the taunts and reproaches of the self-righteous and deluded bigots of his own day, to draw around him the poor, the simple, the unpretending and the outcasts, that while partaking with them the simple elements necessary to support their mortal existence, he might at the same time distribute that celestial food which would be requisite to conduct their fainting spirits over the rough and tempestuous ocean on which their little bark had been cast, and to impart to mankind this great but too often unheeded lesson, that He in whose hand is the distribution of all things, scorns not to mix with the meanest of his subjects, or to become a companion of the lonely and the despised.

No earthly temple reared by the pride and folly of ambition, and destined to become a lasting monument of its fallen and disappointed hopes, no row of splendid equipages bearing the forms of eloquence and fashion, marked the spot, or was chosen to attract the worldling to the place where he unfolded the beauty of a mind too heaven-wrought and perfect in all its features to be moved by any show of earthly grandeur or display. No! broad as the earth itself and boundless as the sea, his philanthropy could be confined within no narrower compass than the spacious universe itself, reared and dedicated by the hand of his Father and his God; his pulpit, around which thousands crowded with no better motives than the one which prompts too many of us hearers at the present day, viz. the gratification of a vain and selfish curiosity, was the river's bank, the vessel's deck, the mountain top reared by the hand of nature, or the bosom of the stormy deep where he might extend the arm of friendship to support the sinking faith of a disciple; and though his eloquence was of that dignity and force as to compel the exclamation, 'never man spake like this man,' it was also of that melting tenderness which could subdue the heart of a Judas, and make him flee to the dark chambers of the tomb to hide from his terrified vision the irretrievable mischief which a sordid and avaricious appetite had occasioned.

Wherever, and whenever we contemplate him, from his childhood to his tomb, from the first moment of his being found in the temple to the last hour of his sojourn on the earth, we find him still the same yielding, compassionate, and tender hearted being. If we listen with admiration and awe to his beautiful and comprehensive sermon on the mount, or tremble at the awful sublimity with which he denounced his woes upon the rebellious cities, how are we moved with veneration and love when we behold him weeping by the side of Mary and Martha, pouring forth his prophetic lamentation over the city of Jerusalem, clasping the little babes with a father's tenderness in his arms, or what is more touching and affecting still, when about to quit the little flock over which he had so long presided, and which his own care had reared and nurtured, we behold him with all the earnestness of a departing friend entrusting them to the care of his most vigilant disciple, and entreating them in the most solemn and emphatic manner that as a proof of their affection for him they should continue to regard each other with a warm and sympathetic attachment. He who can contemplate this scene and not feel his heart touched to the quick, or his soul melted like wax within him, must be devoid of the feelings of humanity or the tender sympathies of a Christian.

We will not stop here to inquire how well this injunction, so feelingly and touchingly delivered, was obeyed by those who were the happy subjects of receiving it from his own pure and unpolluted lips, but casting our eyes for one moment over the broad surface of the earth, and surveying the numerous sects which have sprung up under their instrumentality, we will ask with the candor and the earnestness of one who feels an interest in the answer, are they living in constant and habitual regard of this last, best, and most interesting command? If they are, happy are they.

There is no happier subject to contemplate, than a little church, a band of brothers and sisters composed of all classes, from the highest to the lowest, bound to each other by the strongest ties of sympathy and attachment, feeling a deep interest in each other's joys and sorrows, and meeting together one day in seven to exchange the smiles of congratulation, or the hearty shake of recognition, independent of the false glare of honor or estate, and knowing no distinction to mar their happiness or enjoyment.

It is a sight which might make an angel smile, and I had almost said might make an angel envy. He who does not feel that his connection with the visible body of the Savior upon the earth is one of the most interesting with which Heaven has blessed him, who does not consider its duties and its obligations as binding as any of the more common and necessary duties of life, has yet to learn the nature of that religion with which he has been entrusted, and the character of that Master whom he has promised faithfully to follow and observe. He whose narrow and selfish mind cannot feel the force of attraction beyond the pale of his own church, or the narrow circle of his own peculiar grade or caste, knows not how to appreciate the beauty of that mind which could look with a forgiving tenderness upon its unfeeling and relentless tormentors, and whose benevolence knew not where to cast the lines of its limitations. We are all the children of one common Parent, the recipients of one common bounty, and though scattered over the broad surface of the earth, though mountains and seas may bound our vision, and intercept our nearer approach, still the mind, free as the air in which it lives, can overleap the highest barrier which may interpose its gigantic form, and expand and enlarge until the universe itself shall be too small for the gratification of its unbounded benevolence.

A.

SACRED ANTIQUITIES.

Our readers are aware that Prof. Robinson, of the New York Theological Seminary, is pursuing his researches in the East, preparatory to the publication of a Geography of the Holy Land. High expectations are entertained of the value of these researches to the cause of Biblical Science. The following interesting particulars are furnished by a letter from Dr Robinson to the Rev. Dr McAuley, dated Jerusalem, April 30, 1838.

'At length,' says Dr R. 'my feet stand within thy gates, O Jerusalem! A gracious God has brought us as on eagles' wings through the great and terrible wilderness; and here, in this city, where of old Jehovah dwelt, and where our Redeemer taught and suffered, we are permitted to hold sweet converse with all our brethren of the Syrian mission, and to celebrate with them the Savior's dying love in the place where he instituted the ordinance in commemoration of his death.'

JOURNEY ACROSS THE DESERT.

'I wrote you on the 2d of March from Cairo, which city I regard as the starting point of my real journey. Mr Cheever left us there, preferring to go by way of Alexandria and Beirout; but he was taken ill, and was unable to accomplish his object.

'Our party, consisting of Rev. Mr Smith, Mr Adger, and myself, left Cairo March 12th, and reached Mount Sinai on the 23d. There we remained five days; and then set off for Akaba on the 29th, where we arrived April 4th. It had been our intention to go hence to Wady Mousa, with Arabs of the Alouin tribe; but finding that they were encamped at a great distance, and that we must be detained six or seven days, we preferred to keep our Towara Arabs, and take the road across the great western desert to Gaza or Hebron, as the case might be, the way being for several days the same. This is a route as yet untrodden by modern travellers. We left Akaba on the 5th of April, and reached Hebron and Jerusalem on Saturday the 14th, where we were welcomed to a home in the houses of our missionary brethren, Whiting and Lanneau.'

AMERICAN CLERGYMEN ASSEMBLED AT JERUSALEM.

'Here we had the pleasure of finding all the members of the Syrian mission, (excepting Mr Pease of Cyprus,) assembled to hold their general meeting. All the family from Beirout was present. We form altogether a band of ten American ministers of the gospel; Mr Nicolayson is the eleventh; and within two or three days Mr Paxton of Beirout has arrived with his family. Probably so large a number of Protestant clergymen never met in the Holy City,—certainly not from the new world.'

PASSAGE OF THE ISRAELITES THROUGH THE RED SEA.

'The results of our journey thus far have been much more important and satisfactory than I could have anticipated. At the Red Sea, both Mr Smith and myself were able to satisfy ourselves that the passage of the Israelites must have taken place at or near Suez; it being, of course, impossible, after the lapse of so many ages, to point out the exact spot. We suppose it may have taken place a mile or two below Suez, where even now the shoals from the opposite sides come near together, and where at very low tides, the Arabs can wade through, though the water is up to their necks. On the east side of the Sea, we could trace the route of the Israelites through the desert of Shin to Eliub and beyond, where they encamped 'by the Red Sea.' (Num. 33, 11.) This we have no doubt was at the mouth of the Wady Taybe.'

STATE OF MOUNT SINAI.

'To Sinai itself we came with some incredulity, wishing to investigate the point whether there was any probable ground, beyond monkish tradition, for fixing upon the present supposed site. We were both surprised and gratified to find here, in the inmost recesses of these dark and lofty granite mountains, a fine plain spread out before the foot of the so called Horeb,—a plain capable of containing two or three millions of people;—from the south end of which the mountain rises perpendicularly and overlooks the whole,—so that whatever passed upon its top would be visible to all. *This* part of the mountain is about 1,200 feet above the plain;—the *summit* now called Sinai, is about two miles further south, and is not visible below. With that summit Moses probably had no concern. South-west of this is Mount St. Catharine, 2,700 feet above the plain, and nearly 1000 feet higher than Gebel Mousa, or Sinai. We made minute and particular inquiries of Arabs and others acquainted with the whole peninsula, and could not learn that there was so much room in any other spot among the mountains, certainly not in the vicinity of any of the loftier peaks.

DESCRIPTION OF THE DESERT.

'Our journey through the great desert, this side of Akaba, was deeply interesting. Of the nature of the whole region which we traversed you may judge from the fact, that from the borders of the Nile till we arrived on the borders of Palestine, we saw not one drop of running water, nor a single blade of grass, except a few small tufts in two instances. The Wadys or water-courses of the desert and mountains are sprinkled with skirts and tufts of herbs, on which the camel and flocks of sheep and goats browse; but no horses nor neat cattle are found throughout the whole region. It is true, the present is a year of dearth, scarcely any rain having now fallen for two seasons. When there is rain in plenty, then, comparatively, the desert may be said to bud and blossom, and grass springs up over a great portion of its surface. In such a season the Arabs say they are 'Kings.'

ANCIENT RUINS.

'On this route we found the ruins of the ancient Roman places, Eboda and Elusa; and also those of Beersheba, 28 miles S. W. of Hebron, still called Birseba. There are two wells of fine water, over 40 feet deep, one 12 1-2 feet in diameter and the other about 6, walled up with solid mason work, the bottoms dug out of the solid rock. Close by are ruins of a large straggling village, corresponding entirely to the description of it by Eusebius and Jerome.'

ANTIQUITIES OF JERUSALEM.

'In Jerusalem we are surprised to find how much of antiquity remains, which no traveller has ever mentioned, or apparently ever seen. The walls around the great area of the mosque of Omar are without all question, those built by Herod around the area of his temple; the size, position and character of the stones, (one of them 30 1-2 feet long, and many over 20 feet,) show this of themselves; but it is further demonstrated by the fact, that near the S. W. corner there still remains, in a part of the wall, the foot of an immense arch evidently belonging to the bridge which anciently led from the temple to the Xystus on Mount Sion; (Josephus J. 6. 6. 2.) This no one appears ever to have seen. In the castle near the Yafza gate is also an ancient tower of stones like those of the temple, corresponding precisely to Josephus' description of the tower Hippicus, (B. J. 5. 4 3,) which Titus left standing as a memento; the ancient part is over 40 feet high, and built solid without any room within. We have no doubt it is Hippicus.'

'We have thus gained some important fixed points, from which to start in applying the ancient descriptions of the city. We have been able also to trace to a considerable distance the ancient wall, N. W. and N. of the present city. The pool of Siloam at the mouth of the Tyropecum, (see Catherwood's plan,) is without doubt the Siloam of Josephus, and the Wall of Nehemiah, further down is the *En*-Rogel of Scripture, where the border of Judah and Benjamin passed up the valley of Hinnom. We have found further that there is a living fountain of water deep under the mosque of Omar, which is doubtless ancient; the water has just the taste of that of Siloam, and we conjecture a connection between them. This point we have yet to examine. We have not completed the half of what we wish to investigate in this city, and could spend another month or two, with profit, in the like researches here.'

FURTHER RESEARCHES PROPOSED.

'Our plan is to make excursions from this city to the neighboring sites of ancient places,—to Jericho and the Jordan, and also a longer one to Gaza, thence to Hebron, and thence to Wady Mousa, so as to explore the north end of the Ghor and the region of the Dead Sea. I hope to find some trace of Kadesh and other cities in that region. From all the information we can get, it would seem that in the rainy seasons, when water runs in the Ghor, it flows northward towards the Dead Sea, thus contradicting the hypothesis that the Jordan once flowed through it to the ——— Gulf. Afterwards we hope to go north, examine the sources of the Jordan and other points as far as Damascus, and then pass from Beirout to Smyrna. All this, if the Lord will, and as he will.'

—*Biblical Repository.*

PERPETUAL FIRE OF BAKU.

The little promontory of Absheron on the Caspian Sea is one of the most singular regions in the world. It is situated in Georgia, and was once considered a part of Asia; but since it has become a province of Russia, it has been reckoned as forming a portion of Europe. The surface of the promontory is barren, almost destitute of water, and utterly bare of trees. Its soil is saturated with naphtha, a very inflammable bituminous oil, which in some parts rises to the surface of the earth spontaneously, and may be found by digging almost everywhere. In many places enormous quantities of gas, similar in nature to our coal or oil gas, issue from orifices in the earth; this gas the inhabitants employ to light their houses, by conducting it through tubes, similar in principle to our gas-pipes, though more clumsy in construction. They use it also as fuel to dress their food, to warm their dwellings, and for many other purposes. The centre of action of this fiery matter is near the town of Baku, the chief place in the territory.

The ancient Persians were worshippers of fire: they adored the sun as its source, and in his absence they kept up perpetual fires as his representative. The advance of the Mohammedan religion extinguished, in a great measure, the faith of the Fire-worshippers; but some remains of the ancient believers are still found scattered in Persia, and many of their body have been long settled in India, particularly at Bombay, where they constitute a very respectable and influential portion of the population. The perpetual fire of Baku would naturally be an object of attraction to these people; and we accordingly find that they have, from a remote period, had an establishment there. They have enclosed with a high wall a spot of ground, from which a vast quantity of gas issues, which they always keep burning. This place has been described by several travellers, the most recent of whom, a Russian, whose journal was published in 1833, arrived on the spot by night. 'We saw the flame,' he says, 'at a considerable distance before our arrival. It was a singular spectacle; four principal jets of flame were first visible, and as we got nearer, a considerable number of smaller ones began to show themselves springing from the ground. The four jets rose to a great height, and illuminated all the surrounding country, which is barren and desert. At last we saw a high wall of white stone, above which rose four great tubes like chimneys; from these tubes issued the columns of flame we had first seen. We thought ourselves in the neighborhood of a palace of fairies.'

Nothing is known of the state of this place in very remote times; but it is described by the Arabian author Massudi, who wrote 900 years of age. He speaks of a mine of white naphtha at Baku, from which a column of flame rises to a great height, visible on every side at a distance of 100 farsangs. As one farsang, on the lowest computation, must be much more than a mile, and probably three or four, the Oriental style of exaggeration is evident in this estimate, as it is in what follows, unless the state of things be greatly altered: 'It makes a noise like thunder, and throws up inflamed masses of rock beyond the reach of sight.'

We are not aware of any European writer who has mentioned this place earlier than the Russian traveller Alexander Nikitin, who saw it on his way to India in 1470; and he merely says that he saw at Baku the fire which burns eternally.

The Fire-worshippers at Baku generally reside at that unhealthy spot a longer or shorter time, according to the fervor of their faith. The shortest residence is five years; many stay there eight; and a very few, who are considered in the light of saints, remain there until death. As the Russian writer calls them Hindus, they are probably all from India. They live solely on vegetables cultivated by their own hands, and each man dresses and eats his food alone in his cell. Their maintenance is derived chiefly from the charity of their fellow-worshippers, one of whom, named Otumd, now resident at Astrakhan, furnishes the greatest portion. The owners of vessels navigating the Caspian Sea also frequently send them considerable presents, as a sort of payment for the benefit received from the fire maintained in the four lofty chimneys before-mentioned, which constitute an excellent lighthouse.

Our traveller describes the appearance of the interior of the inclosure as very imposing. 'We were struck with astonishment,' he says, 'at the sight before us. We found ourselves in a vast square perfectly light, and in the midst we saw a building, from which issued four large and lofty tubes vomiting flame. The light from this fire is not less surprising to strangers than it is dazzling. The cells of the Hindus are placed all round the walls. . . . . The Hindus, with no other covering than a girdle and a turban, came out of their cells. The dark color of their skin, their loose hair (for as many of them had no turban, it hung at full length in disorder), and the leanness of their bodies, which showed nothing but bones, produced on us very singular sensations. The first who accosted us introduced us into his cell: the only furniture was a miserable carpet and two pitchers; but a beautiful rose-bush stood outside the door. . . . . The cells were mostly small; flames were spouting out in nearly all of them, either directly from holes in the floor, or from clay tubes driven into the ground, which answer the purpose of candles.'

In the midst of the enclosure is the place where these people burn their dead. It is a cave dug in the earth, about six feet square and three deep, and is covered with broad flat stones. This vault, like every other opening made in the ground, is always filled with gas. When a Fire-worshipper dies, the survivors smear his body with butter and place it over the vault: they then set fire to the gas, which comes through the interstices between the stones, and the body is thus consumed. They afterwards carefully gather up all the ashes which have fallen through into the vault, and throw them to the winds. Thus ends the ceremony.

The gas is evidently of a similar nature to what we use, though, as it is said to be without smell, and to have no effect on the breath, it is probably purer than that which our establishments produce. Its flame is of a yellowish white, and very brilliant. This shows that it cannot be pure hydrogen, which burns with a faint blue flame. The heat it gives out in burning is very great, sufficient to calcine lime; and it is largely used for this purpose by the people of the country. When mixed with common air, it becomes explosive. The first discovery of this property was unlucky for the poor Fire-worshippers; it was made by one of them who happened to raise his torch near the ceiling of his cell, where the gas rises in consequence of its levity. It exploded, a large portion of the building was thrown to the ground, and several persons were severely wounded. Since that time they have been very cautious about lifting up a light in their cells, and they ran away terribly alarmed at seeing the Russian traveller do so. But they are very willing to perform the experiment at any time for the amusement of strangers, at some distance from their dwellings. The place they choose for this object is the well whence they get water. They usually keep this well open, to allow the gas to escape; but when they cover it, a sufficient quantity is evolved in half an hour to produce an explosive mixture with the air that was previously in it. When this is effected, a person takes off the cover of the well and throws into it a handful of lighted straw. The explosion which follows is said to be terrific, which may be easily imagined, the well being 100 feet deep.

Many theories have been formed to account for the vast development of gas at Baku: the most probable seems to be, that the naphtha which abounds in and beneath the soil is decomposed by some internal fire. That there is such a fire at no great distance from the surface there can be no question. There are a great many hot springs, and in some crevices of the calcareous rock near the perpetual fire the heat felt is so great that it is impossible to keep the hand there. The whole territory, as well as some of the islands in the neighborhood, are constantly subject to mud volcanoes. On one of those islands, named Svinoi Ostrov (Isle of Pigs), not Sviatoi Ostrov (Holy Island), as in some maps, Mr. Vatsenko, Russian consul at the court of Persia, was wrecked in 1826. The island, he says, is quite covered with volcanoes of mud; there are little heaps or swellings in the tenacious soil, which rise gradually with a peculiar noise to the height of two or three feet; they then burst like bubbles, water is thrown out, and their sides fall in. Outside they look like moist clay, and inside they have the appearance of burnt bricks: naphtha begins to flow out of the opening as soon as the water has ceased spouting. When one heap has disappeared, another rises near it, but not in the same place, and in this manner the whole island is covered; it has the appearance of an immense field grubbled up by pigs, which has induced the Russians to give it the name it bears. The whole of the surface is soft, and imbibes water like a sponge; after a shower of rain, it is a complete marsh, which will not bear a foot upon it.

The volcanoes of the Continent are much larger, and more worthy the name than those little elevations on Svinoi Ostrov. They have been frequently described, and Kœmpfer has given a strange drawing of one in his 'Amœnitates Exoticæ.' They have occasionally thrown out large stones and flame as well as water, which may account for Massudi's description.

The chief riches of the country consist in its naphtha. This useful bituminous oil is of two sorts, black and white. The latter is the most valuable, and it is also much rarer than the other; it is found only at one place, about a mile from the village of Sarakhan, where it is gathered in sixteen wells or pits. Of the black sort the number of wells worked in 1833 was 109. Notwithstanding its name, this is by no means all black: it varies in quality from a coarse pitchy substance, which can be used for little better than calking ships, to a clear greenish oil, which serves admirably for lamps. The earth and sand in the neighborhood of the wells is so thoroughly impregnated with naphtha, that it forms an excellent fuel, and is used exactly like our coal: when it is found in large slabs, it is used like slates or tiles for roofing houses, for which purpose it is admirably fitted by its toughness and impermeability.

The naphtha is drawn from the wells, which vary from one to fifteen fathoms in depth, by means of buckets and windlasses, which are moved by men or horses. It is almost invariably found mingled with water, from which it is separated by being thrown into large ditches constructed near the wells, in which it is allowed to stand until the water by its superior specific gravity falls to the bottom. The naphtha is then gathered up in flat wooden scoops, and poured into large sheepskin bottles, which are then deposited in cellars well lined with cement, until they are wanted for exportation or home consumption.

The production of black naphtha is computed to be about nine millions of pounds per annum, while that of the white sort is under thirty thousand pounds. The quantity gathered in warm weather is much larger than what is produced in cold weather; it is also increased when the wind is southerly, and decreased if it blows from the north; and it is worthy of remark that the same weather and winds respectively augment and lessen the evolution of gas. It is a curious fact that unless the wells be frequently emptied, they cease altogether to be productive, and that a cessation of even two or three days in working them causes a sensible diminution; although in such cases a few days' regular work will restore the original productiveness. May not the cause of this be that the naphtha, if allowed to remain in the well, will line the walls with a sort of varnish, and in this manner close up the pores, through which the filtration of a further supply would otherwise be effected?

The naphtha wells are exclusively worked by the people of Balakhani, a village of 792 inhabitants, of whom 344 only are males, an inferiority of number which may be caused by the unwholesomeness of their occupation. The whole of the white naphtha is exported to Astrakhan, where it sells at about three-pence per pound. The greatest part of the black naphtha is exported to Persia, somewhat less than a million of pounds being retained in Georgia for domestic uses.—*Penny Mng.*

[From the Token for 1839.]

THE ALMSHOUSE.

BY MRS SIGOURNEY.

The house, where the homeless poor of one of the thriving villages in New England were kept, was in a sheltered and sunny spot. It was of one story, yet spread sufficiently over the ground to allow comfortable space for its not numerous inmates. It was owned by a farmer and his wife, considerably advanced in years. Their sons having been induced to emigrate to the far west, their agricultural operations had insensibly declined, from want of the impulse and aid of younger hands. After the marriage and removal of their only daughter, they had been induced to take charge of the poor of the parish, as a humble mode of income, not peculiarly desirable, yet, as Mr Tuttle said, 'better than having no income at all.'

Mrs Tuttle was a stirring matron, but kind-hearted to all in affliction. She considered industry a cardinal virtue, and thought it her duty to employ every one within her premises, who was able to be employed. She possessed great tact in proportioning tasks to tastes, and in discovering latent ability, however buried under long indolence, or imaginary decrepitude. Those who were lame and could not stand to draw out a thread at the great wheel, might be persuaded to spin a little flax. Hands, which were too rheumatic to manage the wool-cards, could turn the quill-wheel, and furnish spools for the loom, where she herself, taking cheerfully the most laborious department, wrought out various useful fabrics. Old Mrs Jones, who was fond of being complimented with having seen better days, was willing to do the ladylike work of the needle; and Polly Larkin, an erratic genius, who had at times been deranged, liked to be considered as having power in the culinary sphere. Mrs Lester, whose system was universally enfeebled by chronic diseases, gathered around her the few children of the little community, who were there maintained until old enough to go to service, and taught them the rudiments of necessary knowledge, and the simple precepts of the religion that she loved. When any were sick, she was at their bedside with her nursing offices, or repeating hymns of comfort. 'She is our missionary,' said they; and her meek, contented face was a continual comment on the petition, 'Thy will be done.'

Mingled with these were some less impressible natures. But the matron, who took care always to deserve their respect, little heeded their ill humor. Sometimes she was rewarded by gratitude, though it is so seldom to be expected in such a situation, from those whose reverses are aggravated by age, suffering, and the imagined contempt of the world. With true benevolence, she endeavored to interweave their wayward and broken natures with the household charities, and make them feel the comfort and interest of the family as their own; and, since misfortune, and not crime, had made most of them her inmates, the task was not difficult. But regular industry, and the spirit of piety, were the remedies on which she mainly depended. Under the influence of the first, even decaying health sometimes revived, and her consistent example of the latter won confidence from those who did not aspire to imitation. In her intercourse with them, she strove to keep ever in mind the sweet precept, 'God is love;' and, when seated with them around the simple board, or collected for stated devotion, she remembered, that every soul was precious in his sight.

The same principles regulated the conduct of her husband; but there was about him more distance and reserve of manner, easily roused to sternness in any exercise of authority. Thus the sway of his partner, which might otherwise have been too mild, or liable to be abused by refractory natures, was happily and judiciously fortified. Among the inmates of his dwelling were only two of his own sex; one disabled by age, and the other by casualty, from earning a subsistence by labor, yet capable of occasionally aiding him in his vegetable garden, or other light employments, for the general good. On the whole, this small community was like a bee-hive; and industry has seldom evinced its power more fully, than by thus neutralizing the cup of poverty and scorn.

But the good farmer became suddenly the victim of a violent fever. Long he lay on the verge of the grave. He was indeed saved; but partial paralysis ensued, and it was evident that life must be languished out in decrepitude. It was impossible, that the wife could take charge of her husband and of the poor. The daughter urged and prevailed, that her parents should remove to her house, and pass the remainder of their days under her filial supervision. It was a sad time for the poor, when that excellent couple were taken from them, who had treated them more as benefactors than overseers.

On the afternoon of the day of their departure, a singular scene took place in the largest room of the farmhouse. It was an auction; where not the *highest*, but the *lowest* bidder had precedence.

Ranged on one side were the officers of the parish; on the other, farmers, embrowned by exposure, their features now seeming to sharpen with hope of gain. In the back ground appeared sections of sundry haggard faces, thrust through a half-open door, or eyes wandering here and there, dilated with a painful curiosity.

The business proceeded. The chief speaker addressed one of the applicants.

'For what price will you engage to take these paupers?'

'Seventy cents a head.'

'Too much, too much, Sir, altogether. We must economize in these hard times. Mr Jotham Tuttle and his wife were good people. The only trouble was, they were too good to these poor folks. They cost the town, in and out, rising of fifty-nine cents and a quarter for every head of them. Now, this will never do. It is only offering encouragement for idlers to come and cast themselves on us. Mr Jed. Tarbox, what will you take the whole lot on 'em for?'

'Thirty cents for them that's able to help a little around, and seventy cents for them that don't do nothing but eat.'

'Lump them all together, Mr Tarbox, lump them all together. We can't spend time to go into such fractional niceties.'

'I suspect there is a cripple or two among them,' said the farmer, 'and three or four others not much better. Them too, that they call working folks, don't do but a precious little. Supposing I take them on trial a month or two, and allow the town accordingly.'

'No, Sir, no. We can't make no such conditions. The town must understand what it binds itself to pay. Will you take them for fifty cents, in and out? You'll make a good bargain.'

'Winter is a coming on,' said Mr Tarbox, 'and bids fair to be a pretty tight one. Meat and grain don't grow on every tree. It costs a sight of money to maintain even my own small family.

'You will get along with the whole of them cheaper than any other man; your wife is so smart for business.'

As the negotiation seemed drawing towards a close, the faces of the sorrowing poor were turned in extreme anxiety to the speakers

Pale, haggard brows were seen in the dim distance, peering one above the other; anon, flitting, receding, and returning, in scowling, breathless alarm. At length, after much close and sharp higgling, the bargain was concluded at fifty-one cents and three quarters per week.

Murmuring could no longer be suppressed. Miss Polly Larkin, a meagre and fearless spinster, coming forward, accosted the town officers in a shrill tone;

'Will you please to have it put into the bargain, that Mr Tarbox shall hire a doctor for us by the year, as old Mr Tuttle always did?'

'Oh, here, that ought to have been thought of. Here, Mr Tarbox; will you set it down in the contract, that a doctor shall be hired?'

The purchaser of the poor, disconcerted, did not readily answer. He twirled round the hat, which he held in his hand, and twice dropped his riding-whip, ere he spoke.

'The doctor that Mr Jotham Tuttle hired is a dreadful dear man. There is one, nigh to my house, that I can get, and pay him visit by visit, instead of letting it run to the *end* of the year.'

'He's a *steam doctor!*' screamed old Mrs Jones. 'We shall all be killed with emetics and pepper-pills.'

And far out in the distance, was heard a hoarse echo of '*Steam doctor! We shall all be killed!*'

'I do hope,' rejoined Mrs Jones, 'we shall have a minister when we come to die, and not be buried in old *chists*, to save coffins.'

'Mr Tarbox will, undoubtedly, see that all is right,' said the men in power, buttoning themselves to the throat, for their homeward ride.

'Jed. Tarbox is a skin-flint,' said Polly Larkin, in a spasmodic whisper, 'and his wife is an old dragon.'

The future landlord of the poor consented to receive them immediately, and promised to send his ox-team for such as were not able to walk three miles.

Our scene now changes to a pleasant dwelling in the heart of the village.

'Maria,' said the sweet-voiced Ellen Mason to her friend, with whom she was spending the evening, 'when were you last at the almshouse?'

'I am ashamed to say, only once since your absence on your visit. I missed your dear company on the long walk so sadly, that I had no heart to go again without you. Besides, my school has been so large as to allow me less leisure than formerly.'

'Can you go next Saturday afternoon?'

'Oh yes. I have been wishing for some time to carry a cap I have made for old Mrs Lester, and will then have ready sundry other little comforts for our pensioners.'

With their work-baskets, containing such articles as are ever acceptable to the poor, were it only as a proof that they are remembered by the more fortunate, the young friends commenced their walk. The keen air of closing autumn rendered brisk exercise pleasant, and they found, as they had often done before, how distance is beguiled by friendship, and friendship heightened by benevolence. The brilliance of the forests had passed away. The maple no longer stood in crimson, as if its wounded heart gushed in life-blood through every leaf. Orange and umbered brown no longer clothed the lofty chestnut, or the drooping elm. The gnarled oaks stretched their scorbutic arms. The frozen earth returned a grating echo to the traveller's wheel, and Nature, expecting the tyranny of Winter, bowed down, that he might pass over.

But in the heart of the young friends there was no winter, and their cheeks brightened with new bloom as they reached the house where they had so often dispensed happiness. What was their surprise to find it tenantless! Like the struck tent of the Arab, all around was desolation.

A casual passer-by informed them, where those, whom they sought, might be found. But the distance was too formidable for a pedestrian excursion, and they were compelled to defer their visit. When it was next in their power to go, every trace of vegetation had faded from the landscape, and hill and valley were heavily robed in snow. The sleigh, in which they rode, furnished a convenient mode of transporting a greater variety of articles for their needy friends.

Their driver stopped opposite a tall, narrow, cold-looking house, with a thin volume of blue smoke straggling out of a single chimney. The cheerful peal of the sleigh-bells attracted attention, and Mrs Tarbox, a stout woman, was seen to fly about in various directions, ere she met the young ladies at the door.

'I suppose you want to see old Mrs Jones,' said she. 'She is a great deal worse to-day. Indeed, she is e'en a just gone, and it will do no good to see her at all.'

Not heeding this unwelcome reception, they entered, remarking, that they desired to see all the poor people, and were not aware of the illness of good Mrs Jones. Considerable confusion was evident, and, among those who were running hither and thither, appeared a boy, with a basket of small sticks and shavings, hurried by Mrs Tarbox, to make a fire immediately in the sick chamber. Following him, they entered a room, where most of the poor people had clustered round a bed.

'The poor creature has been dying the biggest part of three days,' said Mrs Tarbox. 'She can't swallow at all.'

'I *can* swallow well enough,' murmured the weak and pettish voice of the sufferer, 'if I had any thing fit to swallow.'

This was tried and proved. She evinced joy at the sight of her young friends; but it was a flitting and faint sensation, as if a stranger to her benumbed breast. They inquired if she had seen a physician, to which the lady of the house replied, 'her husband had been after one, time and again, and he was now expected every minute.'

'What is that?' exclaimed Mrs Jones, as the unwonted blaze, which the boy had suddenly kindled, went roaring up the chimney. 'What is that, fire?' fixing her startled eyes, and spreading out her emaciated hands, with an unearthly scream of delight. Still opening and shutting her fingers with a convulsive movement, she uttered, in a hollow tone, 'Stand away, Tom Tarbox, let me see the fire.'

Alas! it was a deeper eclipse than any intervention of flesh and blood. For while the aged woman was chuckling and exulting in that momentary blaze, all at once she moaned, stretched out her feet, and was no more.

The next scene, in that cheerless habitation, was the funeral. The principal room was hastily put in order, and she, who, in her life, was scarcely allowed to tread on its carpeted floor, now stretched herself there in the fearless majesty of death. The cap, which Maria's needle had so neatly finished, with the hope that it would gain a smile from her humble friend, was plaited around that stiffened brow, which had taken its last change from the things of earth.

Mrs Tarbox had directed the poor people to be dressed in their best clothes, and even spoke kindly to them; for she knew that the two young ladies were to attend the funeral, and bring their own minister from the village, to perform the last obsequies. When he spoke with the meekness of his Master to these unfortunate ones, they gathered near him, treasuring up every word; and, when from his prayer the balm of the gospel distilled, and they were reminded of those mansions of rest, with the dear Redeemer, when repentance had done its work, and life's discipline was over, and when they saw a tear on the bright cheeks of their benefactresses, they wept audibly and long, as if they found relief in sorrow.

They returned from the burial of the dead. The clergyman addressed to each of the inmates some kind inquiry, or religious counsel. Cheered by his attentions, they listened earnestly, and were surprised to see the fierce eye of their hostess quail and cower before his gentle regard.

She was informed by Ellen Mason, that two of the poor children were to be taken to the village in her sleigh, as she had obtained eligible places for them to reside, where their little services would be useful. Inquiry was made for the hat of the boy.

'He never had one, worth speaking of,' said Mrs Tarbox.

'Yes, but I had,' answered the child, gathering courage at the prospect of escape. 'I had one, till your boy, Tom Tarbox, struck me with it, and threw it into the fire.'

The little girl, who was about to depart, put her arms affectionately round old Mrs Lester, who had tried to instruct her, and said in a whisper, as she took leave,

'I am sorry I called you Goody Minister so many times.'

'And I,' said the boy, 'should not have called you Old Granny Bible-story, only Tom Tarbox told me to.'

'My dear children,' was her reply, 'I shall always love you. Remember to say your prayers, and to read your Bible, and to obey those who have the rule over you. How much I shall miss you. Half of my little school will now be gone. God be with you, and bless you.'

Her voice grew tremulous at parting; and the little ones, though elated with the prospect of a ride, and change of abode, wept at parting with the only being who had ever labored for their improvement. Her kindness to these not very promising pupils interested the two young ladies, who, being themselves engaged in the work of education, knew how true and sweet is the affection, which springs up between a teacher and those committed to her charge.

The meek image of that pious, uncomplaining woman dwelt with them, and they were grieved to see how pale and thin she had grown since her change of habitation. On investigating her history, they discovered that her origin and education were respectable, and that her constitution had been broken by devotion to two sickly children, who died young, and to the long helplessness of an intemperate husband, who had left her in deep poverty. All that they heard of her blameless life, of her spirit, resigned, and even thankful, under privation, served to heighten their sympathy, and their desire to obtain for her a more fitting refuge. After consulting their older friends, they devised a plan for her removal. Having become jointly interested in a school for young ladies, they felt that the income from their employment would authorize them in assuming this work of benevolence. They therefore decided to place her as a boarder with a widow-lady and her daughter, who occupied a small, neat cottage in the neighborhood.

The gratitude of poor Mrs Lester, at this unexpected change, was unbounded. Yet she could by no means consent to be idle. Kind treatment and unwonted comfort had a favorable effect on her health, and she begged to be permitted to take charge of a few pupils, to assist in defraying the expense of her situation. She was found entirely competent to impart the rudiments of knowledge, and also to impress those habits of industry, good order, and kind affection, which enrich the unfolding elements of character with a better wealth than the proud precocity of intellect.

One fine afternoon in spring, Ellen and Maria called at the cottage. It was a sweet, though humble abode. A few beds of thyme and other aromatic herbs were near the door, and among them the nestling bees wrought, busy and musical. Near the window grew an aged tree, clasped by a vine, whose peeping flowerets gave out a fresh odor. It seemed an emblem of the ancient teacher, surrounded by her happy pupils. Their young, bright eyes were reverently fixed on her, as, seated in her arm-chair, with a large Bible before her, she read to them a few sentences, preparatory to their parting for the day. Her knitting bag hung beside her. Their workbaskets and books were laid neatly in their respective places; every little being was quiet and attentive, for scrupulous order and discipline were features of her system, and whovever acquires these in childhood, hath a goodly heritage for riper days. Her simple garb was thoroughly neat and appropriate, and her intonation tender, as she uttered the inspired words, 'Little children love one another.' At the sight of her young benefactresses the light of grateful joy beamed from her venerable features, as she exclaimed, 'What am I, or what was my father's house, that thou hast brought me hitherto?'

At every interview they found their good opinion of Mrs Lester heightened, and felt truly grateful, that they had been enabled to rescue so worthy an individual from suffering, and render her last days comfortable. They realized such delight in this deed of benevolence, as to acknowledge, that the obligation was on their own part, rather than on that of the recipient.

At length, age and an enfeebled constitution overcame her power of exertion. She declined, as she had lived, gently, meekly, and with her heart in heaven. The season of her entire helplessness was short. Even then, she desired to have her beloved pupils led to her pillow, and when she had no longer strength to raise her head, would whisper tenderly, 'Little children, love one another.'

Thus she passed away to the land of love. The last glance of her closing eye was one of gratitude to her young benefactresses; and as they took the blessing of the departed soul into their bosom, there sprang up such a deep and holy emotion, as beauty and vanity, in their proudest triumphs, have never imagined.

BEWARE OF SIN.

I was much affected with the language of a venerable minister of the gospel, which I lately met with; he says, 'Though I have had some degree of experimental acquaintanc with Jesus Christ for almost forty years; though I have borne the ministerial character upwards of twenty five years; though I have been, perhaps, of some little use to the church of God; and though I have had a greater share of esteem among religious people than I had any reason to expect; yet after all, it is possible for me, in one single hour of temptation, to blast my character, to ruin my public usefulness, and to render my warmest Christian friends ashamed of owning me. Hold thou me up, O Lord, and I shall be safe.' I often meet with circumstaces which prove the truth of these remarks. The other day I was in company, and I named the departure of a person who was well known and esteemed on account of the consistency and general excellency of her conduct. An aged friend who was present, remarked that it was a painful reflection, that more than fifty years since, in a single instance, she had acted with indiscretion;—otherwise her character would have been uniformly good.

Thus one fault was remembered for half a century, and brought forward as a blemish on an individual, who for that long period, had maintained a very honorable Christian profession.

How should we watch and pray against the least sin! One sin leads to another, and as one mill-stone, tied around a man, would certainly drown him if he were cast into the sea, so one sin loved and practised, will drown a soul in perdition.—*Christian Index.*

FOR THE REGISTER AND OBSERVER.

AMERICAN PEACE SOCIETY.

ITS ORIGIN AND COURSE.

A society formed for the benefit of mankind, is a species of public property; and depending for its support on the wise and the good, its aims, its principles and its measures ought to be well understood by the community to whom it looks for patronage. Such has been the uniform course of the American Peace Society; and persons familiar with its whole history, will doubtless think it superfluous to call public attention anew to any of these points; nor should we do so, but for the limited extent to which our publications are known, and more especially for some recent circumstances, entirely beyond our control, which exposes us somewhat extensively to misconceptions, injurious alike to the community at large, and to the cause we serve.

Our cause is itself as old as the sermon on the Mount; but specific, associated efforts in its behalf began, in England and our own country, just before the downfall of Napoleon. The movement among ourselves, receiving its first impulse from the fresh and painful recollections of our last war, was started and sustained chiefly by the late Dr Worcester under the auspices of the Massachusetts Peace Society; but, after he retired from its service at the age of seventy, the American Peace Society, as a bond of union among the friends of peace through our whole country, was organized in 1828, by the advice of leading men in the Christian community. The step was not taken without extensive consultation; and the following extract will show under what and whose recommendations, the Society was formed:

'It cannot be denied, that war has been one of the greatest evils which has afflicted mankind. It is equally evident that, if it is ever excluded from the world, it must be done by a *moral influence, and a concert of action*, which shall expose the fallacy of past feelings and maxims on this subject, and array against it the understandings, the consciences, and the hearts of men. In this view, we have regarded with deep interest, from their commencement, the labors of peace societies, and have felt that the cause has never as yet commanded the attention which its importance deserves. And we are of opinion, that *the time has come* when much good may be accomplished by the establishment of a National Peace Society sustained by auxiliaries, founded on such general principles as shall exclude doubtful disputation, and embody in one system of action all who will lend their aid to enlighten the public sentiment, and eradicate a war-spirit from the land.'

The document from which this paragraph is taken, was signed by Lyman Beecher, D. D. Lucius Bolles, D. D. William Jenks, D. D. Warren Fay, D. D. the late Professor Knowles, Rev. J. H. Fairchild, Rev. Howard Malcom, and others high in the esteem of the Christian community, for the purpose of rallying the friends of peace in the organization of our Society.

Such were the auspices under which we commenced our operations; and our whole course fully confirms what our Board of Directors said in their last report: 'We aim at *conservative reform*. Our society was organized by the advice of men high in the confidence of the Christian community; and we have been wont, in all our movements to take counsel from the constituted guardians of morality and religion. We have acted as their agents. We have repeatedly gone before the assembled ministers and messengers of the churches, and received their full and warm hearted commendations. The cause is their own; and we have asked them to promote it in whatever way they choose. We have acted, not against them, but only with them. We have sent our agents into no pulpit, we have scattered our publications in no parish, against the wish of their pastor. We do regard ministers and churches as sadly deficient on this subject, and frankly tell them so; but we still repose full confidence in the general rectitude of their intentions, and throw ourselves and our cause before them to be treated as they please. Nor have they put our confidence to shame, but received us, with few exceptions from any quarter, in all cordiality and kindness.'

On all these points it were easy to multiply proofs; but we will quote as specimens only a few of the many strong resolves passed in favor of our cause by the leading ecclesiastical bodies in our country. The Baptist Convention of Massachusetts were unanimous in saying, 'Whereas the members of this Convention regard the custom of deciding international disputes by the sword as a relic of barbarism, and unworthy the countenance of civilized and Christian communities; believing that war is in opposition to the spirit and precepts of Christianity, an insuperable hinderance to missionary efforts, and to the spread and firm establishment of the Christian religion; that is tolerates a constant neglect, and often induces an utter profanation of the Sabbath; that it engenders looseness of principle, licentiousness of manners, and brutality of conduct, thus destroying moral and religious sentiment, degrading the character, and debasing the soul; therefore, *Resolved*, that this Convention recommend to their brethren and friends throughout the State, to promote by all proper means the cause of peace.'

Congregationalists have been equally explicit and strong in their recommendations of the cause. The General Conference of Maine, commend this cause to the Christian community as worthy of a place among the benevolent enterprises of the age,' and 'think it the duty of ministers to preach in favor of the cause of peace, as a prominent part of the gospel,' and deem 'the cause entitled to our contributions and our prayers.' The General Association of Massachusetts, '*Resolved*, that the American Peace Society, having for its object, the abolition of war by the diffusion of light concerning its physical and moral evils, is eminently entitled to the cordial co-operation and support of all the churches of Christ.' The General Association of New Hampshire '*Resolved*, that this General Association regard with deep and increasing interest, the object and efforts of the American Peace Society, and would very cheerfully co-operate with the Society in every wise and practicable measure to hasten the universal peace of the nations.'

We might quote similar resolves of ecclesiastical bodies representing no less than *eight denominations*; but these brief specimens will suffice to show how the cause of peace, *as understood and prosecuted by the American Peace Society*, has been regarded by the Christian community, as any organization in the land for benevolent purposes; and we therefore deem it an imperative duty to spread before the public a full exposition of our *aims*, our *principles*, and our *measures*.

GEO. C. BECKWITH, *Cor. Sec. A. P. S.*

Boston, Oct. 22, 1838.

☞ All religious papers are requested to insert the above, and one article more; and they would confer a special favor by doing so.

To the Editor of the Christian Register.

A writer in your paper of October 6th, suggests the following queries to the writer of several articles on Capital Punishment which have lately appeared in the Christian Register.—'Has he found a motive more efficacious to restrain the worst forms of transgression than death?'—'If imprisonment for life is to be substituted for death, will not the criminal be released by a change in the executive government, or in the popular sentiment?'—For reasoning and argument, which is applicable to these questions, we might refer to the discussion of the subject in the Christian Register, in 1835 and 1836, to say nothing of the five articles recently published. But as facts are better than reasoning, when they can be obtained, we offer as an answer to the first question, the official evidence *of the only fair experiment*, that has been made in *modern* times, that in Tuscany. The virtual abolition of Capital Punishment in Rome, during the period of two hundred and fifty years, which elapsed between the passing of the Porcian law and the overthrow of the republic; the suspension of it in England, for a short period, under William the conqueror, and also in Russia during the twenty years' reign of the Empress Elizabeth, will be passed over as affording less clear and convincing evidence of the result of the experiments made in those places.

The Grand Duke Leopold, on his accession to the throne of Tuscany in 1763, suspended the punishment of death; and in an edict, by which he promulgated a new code in 1786, formally abolished it, after an experiment of twenty three years. In that edict, of which the following are extracts, he states that the measure had been attended with the most complete success.

Extracts from an Edict of the Grand Duke of Tuscany in 1786.

PREAMBLE.

'Since our accession to the throne of Tuscany, we have considered the examination and reform of the criminal laws as one of our principal duties; and having discovered them to be too severe, in consequence of their having been founded on maxims established either at the unhappy crisis of the Roman Empire, or during the troubles of anarchy; and particularly that they were by no means adapted to the mild and gentle temper of our subjects; we set out by moderating the rigor of the said laws, by giving injunctions and orders to our tribunals, and by particular edicts abolishing the pain of death, together with the different tortures and punishments; which were immoderate and disproportioned to the transgressions and contraventions to fiscal laws; waiting till we were enabled by a serious examination, and by the trial we should then make of these new regulations, entirely to reform the said legislation—with the utmost satisfaction to our paternal feelings, we have at length perceived, that the mitigation of punishment, joined to a most scrupulous attention to prevent crimes, and also a great dispatch in the trials, together with a certainty and suddenness of punishment to real delinquents, has instead of increasing the number of crimes, considerably diminished that of the smaller ones, AND RENDERED THOSE OF AN ATROCIOUS NATURE VERY RARE.'

SECTION 51.

'We have seen with horror the facility with which, in the former laws, the pain of death was decreed, even against crimes of no very great enormity; and having considered that the object of punishment ought to consist in the satisfaction due either to a private or public injury; in the correction of the offender, *who is still a member and child of the society, and of the state, and whose reformation ought never to be despaired of*; in the security, where the crime is very atrocious in its nature, that he who has committed it shall not be left at liberty to commit any others, and finally in the public example; and that the government in the punishment of crimes, and in adapting such punishment to the objects towards which alone it should be directed, ought always to employ those means which, while they are the most efficacious, are the least hurtful to the offender, which efficacy and moderation we find to consist more in condemning the said offender to hard labor than in putting him to death; since the former serves as a lasting example, and the latter only as a momentary object of terror, which is often changed into pity; and since the former takes from the delinquent the possibility of committing the same crime again, but does not destroy the hope of his reformation, and of his becoming once more a useful subject; and having considered besides, that a legislation very different from our preceding one, will better agree with the gentle manners of this polished age, and especially with those of the people of Tuscany, we are come to a resolution to abolish forever, by the present law, the pain of death, which shall not be inflicted on any criminal, present, or refusing to appear, or even confessing his crime, or being convicted of any of those crimes, which in the laws prior to these we now promulgate, and which we will have to be absolutely and entirely abolished, were styled capital.'

The second query implies so much want of faith in our democratic form of government, that an answer to it, would involve more of politics, than you would be disposed to admit into your paper. The question is asked, 'Has heaven been deficient in wisdom?' We desire to be shown the evidence, of any divine direction, to any of the present governments of the earth, as to the manner in which crimes shall be punished, by such government. There are in Massachusetts six capital crimes; there can be no pretence that the text quoted from Genesis can apply to more than one of them, that is to the crime of murder. Its application to this crime, at this day, has been abundantly disproved. The crimes of Treason, Burglary, Robbery and Arson, four of the six which are capital by the laws of Massachusetts, were not punished with death by the Jewish law; while many, which were capital under the Jewish dispensation, are not so under our laws. Neither the Noachic covenant, nor the Jewish criminal law, are admitted to be binding upon legislators at this day. If they are so in a part, then are they in the whole. This number will close the communications upon the subject of capital punishment from your obliged correspondent.

O. P.

THE FAITH OF THE HEART.

Belief, or faith, strictly defined, is the assent of the understanding to a stated and intelligible proposition. But this assent may be given to error, as well as to truth; and it may be rendered when it ought to be withheld, and withheld when it ought to be rendered; for the decisions of the understanding are not infallible. On many subjects, evidence seems to be equally balanced; and authority, if authority be consulted, is divided too. Yet, if we would have any regular principles of action, we must form for ourselves a belief; for belief is the foundation of principle. In religion this is especially important, as all the obligations and duties which belong to us in the character of created and dependent beings, are designated by that sacred word.

How then is our religious faith to be regulated? How are we to be preserved from error, where error may be so fatal, and where truth is surely so desirable? Is there no general rule, which, though it may admit of a great variety and difference of opinion, will yet guard us against fundamental mistake, and guide us to a faith, which shall have the best influence on our lives and conversations?

Such a rule is given by St Paul in a few words. With the heart, says he, man believeth unto righteousness. Here we are told, that if a man would believe unto righteousness, that is, if he would have his belief terminate in those moral and spiritual qualifications, which God will accept and bless, he must believe with his *heart*; we are told, that the only principles on which we can place a well grounded reliance, are those whose foundation is the heart; that the only religion, which will effectually assist and console us, is the religion of the heart; that the only faith which will save us, is the faith of the heart.

He does not mean, however, to intimate by these words, that the Christian religion is, or that any religion should be, a religion of the affections alone. Undirected by reason, the affections will pursue a devious and uncertain course. They will neither know at what point to commence, nor at what limits to stop. They may easily begin with a captivating error, or, if they begin in truth, they may end in absurdity. A tenet, may be a very gentle, a very affectionate, and still a very visionary one. It may sue for adoption to some of the best feelings of our nature, and yet reason may sternly, and justly, forbid its being adopted. A tenet also, though originally unobjectionable, may be so tampered with, when taken up by ardent feeling, as to lose its primitive and manly character, and forget its acquaintance with sense and truth. What then is meant by the faith of the heart?

By the faith of the heart, is to be understood, in the first place, a faith which does not terminate in speculation. By the religion of the heart, is to be understood a vital religion, a religion which lives, and breathes, and moves, and acts; which prompts the virtues, and regulates the conduct; a religion which tells the heart to beat, whenever the blessed names and offices of integrity, purity, and justice, are recited; which commands the affections to fly, wherever there is a tear flowing, which they can wipe away, or a bosom bleeding, which they can bind, or a care which they can render lighter by their support, or a sorrow which they can alleviate by their sympathy; a religion which bids its votaries lift a reverent and grateful eye to the Creator for his ceaseless and unspeakable bounties, and then look down again on the world—and endeavor to deserve them.

To believe with the heart is not merely to give a cold assent of the head to any truths, however grand, or however important they may be; but it is to feel their influence, and bow to their authority. Good principles may be received, and then forgotten; but he who believes with his heart will not only receive, but retain them, keep them in his heart, and oppose them, whenever there is occasion, to the temptations of the world. Some there are, who think it sufficient that they have turned their attention to religion on certain occasions, and honestly subscribed a form of faith, as far as they comprehended it, once in their lives. Further examination or reflection they conceive to be unnecessary. But, in the mean time, principles of the most insidious nature, and pernicious tendency, are suffered to enter the bosom unobserved; all the common motives and low born interests of the world are permitted to work unchecked and unheeded; and when at last it is found out, on a death-bed perhaps, that the first love has departed, and that the duties, which it should and would have performed, have been left untouched, the discovery is made too late, for the time of duty is over, and that of retribution is at hand. But they who believe with the heart acquire a habit of recalling, at will, those principles, which they have once acknowledged to be true, and to renew those impressions, which they have ever found to be beneficial; and thus they prevent the admission or continuance of other principles, and opposite impressions. Their faith is always by them. In the world it will defend, comfort, cheer, support—and in Heaven it will crown them.

The belief of the heart is not speculative, short lived, inefficient. It is sincere, it is operative, it admits of no wavering, it is not laid aside in prosperity, it does not droop in adversity, it is not lost amidst the cares of life, it is not forgotten in the business of the world.

Again, to believe with the heart is to make our opinions invariably respect the good affections of our nature, and to admit no principles which are opposed to them;—not indeed to be guided by the heart, but never to offer any violence to its dictates. There is no heresy so dangerous, as that which rebels against the innocent and regulated feelings of humanity. There is no schism so dreadful, as that which breaks away from the communion and companionship of the heart. There is no belief so widely unchristian and unsound, as that which would in the least degree contribute to weaken or to sever the bonds of society, and the ties of neighborhood, friendship and affection. That counsel is of Moloch, and not of God, which proclaims a war upon charity and love. Faith is never glad, when Feeling weeps; Religion never speaks of duty to a shuddering bosom; and Christianity disclaims the power, which Nature would recoil to exercise.

Let mystics, and bigots, and selfish men, dream, and rave, and calculate as they please, we hold it to be a truth as sacred and eternal as the truth of the Almighty One himself, that the creed which narrows the walk of the affections, and shuts the heart against any kindly influence, which represses one charitable thought, or prevents one gentle word, must have a corrupting spot of rottenness at its core. Wise men and great men may receive it, and good men may think that they believe it, but it is not, and cannot be, a pure Christian creed; it is not of the heart, of the Savior, nor of God.

Thirdly, to believe with the heart is to believe ardently, warmly, deeply. It is to perform the duties which religion enjoins, as if we took a pleasure in them; to go about the commands of God, not as if our work was a drudgery, which nevertheless we did not dare to refuse, but a privilege and an honor, with which we should be thankful for being entrusted. To believe with the heart is to enter affectionately, willingly, and at once, into any province of action, as into the sphere which is marked out for us by a Father whom we entirely love.

This is the faith which mounts up in the bosom, a bright and steady flame; not to lay it waste, nor wither any good thing which grows there, but, like the fire which burns on the domestic hearth, to diffuse a vital heat throughout the circle of its influence, while the best affections gather round it, and all the social virtues feel themselves at home.

Let any one study to make this FAITH OF THE HEART his own, and he may be sure that it will be 'accounted to him for righteousness.' He will have no reason to fear the charge of heresy, nor to be troubled in his mind because some things appear difficult and obscure. He has attained the great secret of life, the great mystery of religion, the great end of revelation. He may rank himself with any sect, and still be no sectarian; he may stand apart from all of them, and yet be accounted no sceptic. His doubts have subsided into tranquility, his fears have given place to confidence, and his inquiries have been followed by an answer of peace.

He feels the emptiness of petty distinctions, and the worthlessness of mere names; and from amidst all the confusion of contrary opinions, and noise of clamorous disputants around him, he looks forward with humble trust to that august and final tribunal, where it will not be asked what leader he had followed, nor what church he had joined, but what his heart had hallowed, and what his hands had done.—*Unitarian Miscellany.*

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 3, 1838.

Our Friends will notice in another column a large number of acknowledgements by the Treasurer of the American Unitarian Association.

We are happy to learn from the General Secretary that the affairs of the denomination are in a prosperous and encouraging condition.

Not only is there extending a more generous spirit in regard to the support of missionary and other religious enterprises, and a closer sympathy subsisting between the scattered communities of Liberal Christians, but there *is* also manifested, according to his testimony, in various Churches an increasing attention to the interests of practical holiness.

We hope and believe that such is the truth; and we rejoice in the conviction, not because it affords any ground for complacency or boasting on account of the present, but because it holds out the promise of more abundant faithfulness and success in the coming time.

REV. FREDERICK A. FARLEY.

We learn from the Providence Journal that this gentleman has recently sailed for Havana in the Brig Rowse. He goes in pursuit of health, and carries with him the best wishes and warmest personal regards not only of his immediate congregation, but of all who know him. We trust that he may soon return, with his health so restored as to be enabled to pursue his career of usefulness.

We have received the Christian Examiner and General Review, for November, 1838. The following is the table of Contents.

The Skepticism of the Present Age.—Exclusion of Witnesses for Unbelief—Hawthorne's Twice-Told Tales—Claims of Episcopacy Examined—Ministry at Large—Anti-Slavery Principles and Proceedings—Good Sense and Eloquence—Notices and Intelligence.

DECICATION.

We are requested to give notice that the new Christian Chapel in Chardon street will be dedicated and opened for public worship on Wednesday Nov. 7, at 3 o'clock P. M. Sermon on the occasion by Elder David Millard, of Portsmouth, N. H.

COMMENDABLE AND PROMISING.

The substance of the subjoined communication, which our readers will recognize as from the esteemed founder and unwearied advocate of the Ministry at Large in this city, is highly gratifying.

To the Editor of the Christian Register.

Dear Sir,—You will be gratified, as I believe also will be many readers of the Register, by the intelligence communicated in the Circular which I send with this note. A copy of this Circular has been sent to every family in Portsmouth the population of which, I believe, amounts to about eight thousand persons. I have no doubt that an ample field for the Ministry at Large will be found there; and most earnestly is it to be desired that this ministry may be established in all our large towns, in which it is felt that the ministers of the several societies have already sufficient demands upon their time, while yet there are families enough near and around them, but who are unconnected with any of these societies, to give full occupation to the time and capacities of one who should most faithfully devote himself to their Christian improvement and happiness.

I will only add, that the Executive Committee of the Association in Portsmouth for the support of a Ministry at Large there, consists of gentlemen belonging to six religious societies in that place; and that the Association is composed of members from each of these societies.

Very respectfully, J. T.

Portsmouth, October 19, 1838.

TO THE INHABITANTS OF PORTSMOUTH.

Friends and Fellow-citizens:—From a comparison of the population of our town with the number of occupied houses of worship, it has been judged that a large proportion of our towns-people must be destitute of the means of religious instruction. This consideration has induced numerous members of the various religious societies to associate themselves together for the establishment of a Ministry at Large, which shall extend its operations throughout the town among those not now connected with either of the regular parishes. At a late public meeting a Society was formed for this purpose, and a constitution adopted. The Society have succeeded in obtaining for this work the services of Rev. Charles C. Shackford. In fulfilling the duties of his office, Mr Shackford will devote his time and labors entirely to the spiritual good of those who look to no other minister for the counsels and comforts of religion. He will seek a general acquaintance with them and their families, and will hold himself in readiness to visit them in seasons of sickness and affliction, and whenever desired. His residence is with his father, William M. Shackford, Daniel Street. He will conduct public religious services on the Sabbath, and at such other times as may seem expedient. It is in contemplation to establish a Sabbath School for the children, not connected with any other Sabbath School, who may become the subjects of his charge.

Mr Shackford will commence the public labors of his ministry at the Pleasant Street Church, on the evening of the first Sunday of November next, at seven o'clock; and he will then announce his arrangements for future service.

The Treasurer of the Society will receive donations from those, who are desirous of promoting its objects.

The Secretary will receive the names of any ladies or gentlemen, who may wish to become members of the Society.

Executive Committee.
- Samuel E. Coues, *President.*
- Elisha C. Crane, *Secretary.*
- Samuel Hale, *Treasurer.*
- John Knowlton,
- Timothy Upham,
- Benjmmin Cheever,
- James Nowell,
- William A. Vaughan,
- John Trundy,

CONSTITUTION.

Art. 1. This society shall be called 'The Society for the support of a Ministry at Large.'

Art. 2. The object of this society shall be to provide means of religious instruction for those inhabitants of the town, who belong to neither of the regular parishes.

Art. 3. Any person who shall contribute to its object, may become a member of this Society by signing its constitution.

Art. 4. The officers of the Society shall be a President, Secretary and Treasurer, to be chosen annually by ballot, who, together with six others to be also chosen annually by ballot, shall constitute the Executive Committee.

Art. 5. The Executive Committee shall manage the operations of the Society subject to its vote,—shall meet on their own adjournment,—and shall call special meetings of the Society, whenever they may find it expedient, or may be particularly requested.

Art. 6. This Society shall meet annually on the second Monday in October, at which time the Executive Committee shall present their annual report.

We have understood that the six religious Societies referred to above, are of the following denominations, viz. Unitarian, Calvinist-Baptist, Orthodox, Episcopalian, Christian-Baptist, Universalist and Methodist.

The minister himself, as we have incidentally learnt, is Orthodox in opinion, although in feeling and practice a Liberal Christian of the right stamp. We have also heard it stated that he intends to exchange with all the regular Christian ministers of Portsmouth.

These circumstances are delightful and full of promise. If the good undertaking shall proceed as is intended and as it has commenced, we shall often turn to Portsmouth for refreshment amidst the disgusting and discouraging exclusiveness, contention and bigotry that prevail so extensively in the Christian community. God grant that the generous project may not be thwarted.

It is well worthy of remark that wherever the Ministry at Large has gone into successful operation, one of the most obvious and early good fruits has been a tendency to undermine the partition walls of sectarianism, and bring together and harmonize individuals of opposite creeds.

But, for all requisite information upon the subject of the Principles and Results of the Ministry we would refer our readers to Dr Tuckerman's very thorough and excellent work, which, we regret to learn, does not meet with a sale and circulation commensurate with its merits.

CHARITABLE INFIRMARY FOR DISEASES OF THE LUNGS.

We earnestly commend the excellent charity noticed in the subjoined Circular, to the attention and sympathy of our Readers. It must approve itself at once to every benevolent mind whose thoughts are directed towards its objects, spirit, and operation.

An infirmary for the Treatment of the Diseases of the Lungs, was opened nearly two years since, by Drs. Perry, Bowditch, Smith, and Wiley. It is well known that Pulmonary complaints are among the most frequent and fatal in this climate, and that in a vast majority of cases, patients suffer the time, when curative means may be of any benefit, to pass before they apply for assistance. With the double object of investigating more thoroughly the various forms of Pulmonary disease, its commencing symptoms, the modes of treatment, and of contributing to the relief of the poor and suffering, our Establishment was commenced.

Thus far, about one hundred patients have applied for aid, and we think many of that number have received material benefit. Our plan has been to meet three days of the week, (between the hours of 12 and 1,) such persons as may apply examine their cases, and furnish them with medicines gratuitously. The expenses have been defrayed entirely by the originators of the Institution, and consequently their means have been limited. The object of this note, is to make known the plan to their Friends, and ask for their co-operation, should they deem the project a worthy one. We do not, however, deem it advisable to suggest any plan for such co-operation, but would leave that entirely to their good judgment.

Meanwhile we take the liberty to forward a few of our cards for distribution, and should be happy to meet at the Institution any whom you may deem worthy of such charity.

The Infirmary is situated in the east wing, first floor, of the Old Stone Court House, facing School St.

The following gentlemen are the attending physicians. M. S. Perry, M. D. 467 Washington St. H. I. Bowditch, M. D. op. 10 Bedford St. H. G. Wiley, M. D. 447 Washington St. J. V. C. Smith, M. D. 12 Bowdoin St.

AMERICAN UNITARIAN ASSOCIATION.

The Gen. Sec'ry of the A. U. A. has formed auxiliary associations in the following places.

Bolton, Gen. A. Holman, Agent.
Marblehead, Rev. J. Bartlett. Agent,
Templeton, Rev. Charles Wellington, Agent.
Barnstable, Rev. Geo. W. Woodward, Agent
Chelmsford, Doct. John C. Bartlett, Agent.
Medfield, Elias H. Derby Esq, Agent.
Salem, (Rev. Dr. Flint's Society) Joseph G. Waters Esq, Agent.
East Medway, Rev. Luther Bailey Agent.
Tyngsborough, Daniel Richardson, Esq. Agent.
Southboro, Larkin Newton Esq, Agent.

The following gentlemen of this city have become life-members of the A. U. A.

Messrs Lewis G. Pray.
Jonathan Ellis Jr.
Alanson Bigelow.
John Bigelow.

—

The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums.

From the Hingham Auxiliary Association,	47 00
From the ladies of the First Congregational Society in Uxbridge to constitute Rev. Samuel Clarke a Life member of the Association,	30 00
From an anonymous friend,	3 00
From Ladies of the Rev. Samuel Osgood's Society, Nashua, to constitute him a Life member of the A. U. A.	30 00
From Miss Bixby of Keene, N. H. to constitute herself a Life member of the association.	12 00
From Mr Prentiss, of Keene, N. H. towards constituting himself a Life member.	6 00
From Keene Auxiliary Association.	30 00
From Mr Eben Wade of Providence to constitute himself a Life member of the Association.	30 00
From the Auxiliary Association in Cohasset.	42 00
From Miss Catherine K. Nichols, of Cohasset, towards constituting herself a Life member of the Association.	16 00
From the Auxiliary Association in Spring Street Roxbury.	25 00
From the Auxiliary Association in Dublin, N. H.	20 00
From Taunton Auxiliary Association, by Rev. Andrew Bigelow.	31 00
From Augustus Whiting, Executor of the Will of Rev. Henry A. Walker of Charlestown, being the amount of his legacy to the A. U. A.	100 00
From the Marblehead Auxiliary Association.	36,25
	458.25

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The Treasurer of the American Unitarian Association also acknowledged the receipt of the following sums from James Monroe and Co. paid to them at different times, and not heretofore acknowlegded in the Register.

From David Reed	11,51
From Andover Auxiliary Association,	21
From Mrs. M. Abbot,	1
From Newport Auxiliary Association,	41
From Ladies in Kennebunk to constitute their Pastor, Rev. Geo. W. Wells, a Life-Member.	30
From Northfield Auxiliary Association,	12
From Framingham Auxiliary Association,	45
From Wayland Auxiliary,	51
From Kingston, do.	2
From the Book and Pamphlet Society,	100
From Dover Auxiliary Association,	27
From Needham Auxiliary,	10
From Bedford, do.	10
From Sterling Unitarian Benevolent Society,	19
From Beverly Auxiliary Association,	39
From Worcester Auxiliary Association.	52,05
From Grafton Auxiliary Association,	30
From Greenfield Auxiliary Assoociation,	35
From Groton Auxilary Association,	14
From Leicester Auxiliary Association,	21
Donation from young men in Leicester,	3
From Milford, N. H. Auxiliary Association,	15
From Needham Auxiliary Association,	5
From Dover, N. H. Auxiliary Association,	7
From Haverhill Auxiliary Association,	31

FAIR PLAY IN THE WEST.

A correspondent of the Bangor Whig gives the following description of a discussion that took place on a Sunday, in Peoria, Ill., in which one of our missionaries, as it appears, took a conspicuous part.

By the way, I was much pleased with a Sunday dicussion I heard at Peoria, which I mention for its novelty. Meeting houses being scarce, the Court House is open to the different denominations. It was occupied in the forenoon, first by a Methodist, and afterwards by a Presbyterian congregation. And both ministers preached against the doctrine of Unitarianism. The latter only I heard. He argued the subject with great force and ability. In the afternoon a Christian preached three hours on the other side. He was a man of little education, and rather wearisome. In the evening the Unitarian doctrines were defended by one favorably remembered in Bangor,—Mr Huntoon. And he spoke between two and three hours, without notes, with all the energy and animation of a western orator, showing an ability in extempore preaching, not inferior to any preacher I have anywhere heard. I was interested, and much gratified with the discussion. And I like this mode of bringing opposite opinions before the public, so that the arguments on both sides may be heard, and their force weighed, by all parties. But whether it is on the whole, the most profitable mode of passing the Sabbath, is another question.

IMMENSE SIZE OF THE PYRAMID OF CHEOPS.

Mr Buckingham in speaking of the size of the Pyramids, mentioned that Prof. Lyell, President of the Geological Society of Great Britain, calculated that the stone contained in the Pyramid of Cheops must weigh not less than *six millions of tons.* Of this weight it is not easy to form a just conception. In order to aid the mind in realizing it Mr B. stated that when he was a member of Parliament, it devolved upon him as Chairman of a Committee, to obtain an official estimate of the tonnage of the whole British mercantile marine. This was fixed upon at *two millions.* If, then, the government should undertake to transport the stone in the Pyramid of Cheops to England, and should employ all her shipping of every description in the operation, they must make three successive voyages before they could bring away the last stone.

A member of the French institute also estimates that the stone in this pyramid is sufficient to erect a wall a foot thick and eight feet in height round the entire boundary of France.

NEW PUBLICATIONS.

Refutation of the Misstatements and Calumnies contained in Mr Lockhart's Life of Sir Walter Scott, Bart., respecting the Messrs. Ballantyne. By the Trustees and Son of the Late Mr James Ballantyne. From the second London Edition. Boston: James Munroe & Co. 1838.

The Refutation is written with spirit and ability. It appears to adduce sufficient testimony to fix an indelible stain upon the character of Scott's celebrated biographer. We cannot conceive however, of any sufficient motive on the part of Mr Lockhart to incur the risk of an exposure so greatly to his discredit; nor of his having submitted to act so dishonestly and ungenerously towards the memory of the former friend and partner of his Father-in-law.

Man in his Physical Structure and Adaptations. By Robert Mudie, author of 'The Heavens,' 'The Four Seasons, 'The British Naturalists.' &c. &c. Boston. Otis, Broaders, & Co. 1838.

This is a valuable and interesting work. It is unassuming and free from theoretic formality, adapted to the most moderate capacity, and yet is far from superficial in its investigations or loose in its reasoning.

It is part of a series (as will be perceived by the following extract from the Author's Preface) which when completed will be a valuable addition to the popular literature of the age.

'The argument for which I have endeavored to prepare the way, is, that the human body is organized and adapted for purposes which cannot have their complete fulfilment in the present life. This will lead to the consideration of INTELLECTUAL MAN in a second volume; and, as the doctrine of intellect, and its necessary consequence, Immortality, are the foundation of morality in the individual, and of good order in society, two more volumes will be required to complete the whole subject, though each of the four will, by avoiding the formality of system, be an entire book without the others.

ANNUALS.

We have received from Otis, Broaders & Co. the following beautiful annuals.

The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. Boston: Otis, Broaders, and Co. 1839.

Youth's Keepsake, a Christmas and New-Year's Gift for Young people. Boston: Otis, Broaders & Co. 1839.

The Lady's Annual Register, and Housewife's Memorandum-Book, for 1839. By Caroline Gilman. With an Almanac. Boston: Otis, Broaders, & Co.

These volumes are amongst the most agreeable and useful presents that can be selected for Thanksgiving, Christmas, and the New-Year.

The literary execution of the *Token* is of a high order, and its mechanical, such as to do credit to the artists who have contributed to its ornament.

The Youth's Keepsake contains many interesting and profitable Tales and two or three beautiful engravings.

Mrs Gilman's Annual Register, would be in place in every family, and will be welcomed at many a fire-side.

INTELLIGENCE.

Lectures on the American Revolution.—Mr Sparks commenced last evening his course of twelve lectures, before the Society for the Diffusion of useful Knowledge, on the Causes and principal Events, of the American Revolution. These lectures will be continued weekly, until the course is completed, and they will then be followed by a course of six lectures by Mr F. C. Gray, on the History of English Literature.

It is among the striking proofs of the change of the character of our society, and of the growth of a literary taste, and a general desire for intellectual improvement among us, that in place of the theatre, which a few years since was the only regular evening resort for entertainment, the halls appropriated to popular literary and scientific lectures, then entirely unknown, are now the favorite and fashionable resort of people of all ages, and particularly of young people of both sexes.—By a large portion of our community, the theatre is almost forgotten. It has been discovered that the two objects of entertainment and improvement, may be united in one pursuit; and that in attending the performance of an accomplished lecturer, besides the pleasure of meeting one's friends, and enjoying the excitement of the occasion, a permanent benefit may be gained, in the instruction afforded by the lecture, and in the stimulus and aids given by it, to future inquiry. These popular courses of lectures have now been in progress for several years, and they appear to be increasing in favor and popularity. The advantages which have resulted from them have been greater than was anticipated, and they promise to become instruments of still greater benefit to the community, in proportion as they are more regularly attended, and the lecturers apply themselves to more connected and thorough courses of instruction, on the subjects of which they treat.—*Daily Advertiser.*

Chancellor Kent's opinion on the License Law in Massachusetts.—As early as May last, some Bostonians sought and obtained the legal opinion of Chancellor Kent, in relation to the new License law of this state—but, for reasons which are obvious, it has, hitherto been withheld from the public. It has recently been obtained, as then given, and published. The principal question propounded to the Chancellor was, whither the law 'is constitutional, and consistent with the revenue laws of the United States.' In his opinion, he reviews the famous cases of *Brown* vs *the state of Maryland*, *Gibbons* vs *Ogden*, and *New York*, vs. *Miln*, and shows conclusively that the law in question is pefectly consistent with the opinions therein given.

In view of the whole matter, he says; 'I have attentively considered the question, and I have satisfied myself that the statute of last April is not repugnant to the constitution or laws of the United States. I am of opinion, that the statute in question relates to the internal police and government of the Commonwealth of Massachusetts, and that it was competent for the Legislature to pass it. The government and laws of the United States have no concern with the internal regulation of the states.'—*Springfield Gaz.*

Agriculture in Maine.—The culture of grain and garden vegetables now absorbs a great portion of the attention of the Maine farmers, according to the observations of Mr Colman, editor of the New England Farmer, who has lately made a tour of 500 miles through the State. One farmer raised 1100 bushels of wheat on 31 1-2 acres. Capital wheat land is to be had $1,50 the acre, The ruta baga (Swedish turnip)and potatoe are very extensively cultivated. The sea coast is most favorable to wheat. The muscle shell beds and other marine substance make excellent manure.—A great deal of hay is produced. The average quantity of wheat on an are is 20 bushels. Indian corn is an uncertain crop.

Health of Charleston.—The following gratifying account of the health of the city is copied from the Courier:—

After making inquiries from sources which we deem good authority, we consider it proper to say that the disease which has prevailed to such an alarming extent in this city, for upwards of two months past, has almost entirely subsided.

Mississippi Railroad.—This extensive rail road which is destined to traverse various parts of the interior of the state and to terminate in Natchez, is now progressing with extreme rapidity. It was originally established by a company of private individuals at Natchez, who were invested by the legislature with the customary corporate privileges. When the commercial crisis of 1836 supervened, their means became too crippled to continue the undertaking without further resources. An application for banking powers was made to the legislature of Mississippi and granted. A large amount of stock was soon subscribed, since which period, the work has been going forward with vigor and industry. The president of the company is Gen. Quitman, who is represented to be an industrious, enterprising and able officer. The Natchez Courier describes the present condition of this important undertaking. It says, 'at this time the company is in a highly prosperous condition. The legislature gave the company the privilege of establishing four branches for their banking operations, viz: at Canton, Raymond, Gallatin and Monticello, upon the stock being subscribed for at those points. This has been done at the three first named places, and the branches have been established under favorable auspices. Very liberal subscriptions have been also made to the stock, since the final amendment of the charter. About 25 miles of the road, to the first depot, is so nearly finished that it is expected to receive the cars by January next, the rails for which are ordered, paid for, and are shortly expected here, and the cars are in readiness.' In addition to individual subscription, the city of Natchez has subscribed for $200,000 of stock. Two hundred and fifty negroes are at present engaged upon the road, and the number is expected to be augmented considerably.—*N. O. Bee.*

Lower Canada.—The Montreal Courier of Tuesday says it is reported that a number of block houses are to be erected about that city, instead of the barriers and gates that were put up during the alarms of last winter.

It is rumored that the chief Justice of Montreal is about to retire with a pension, and be succeeded by Mr Justice Vallieres de St. Real, or perhaps by Mr Ogden, the present attorney general.

The officers of the brigade of Guards have offered a reward of $1000 for the arrest of Dodge and Theller. The Canadian says that the fugitives have been seen near Frampton on their way to the United States.—*N. Y. Com. Adv.*

The Quebec Mercury gives the following explanation of Lord Durham's change of purpose.

We hear that his Excellency the Governor General has reluctantly abandoned his intention of proceeding to Washington, and passing through some of the U. States on his way to England. His Excellency will sail from hence on the 1st of November. We have reason to believe that this change in his plans has been considered necessary both by His Excellency and the Commander of the forces, in order that Her Majesty's ministers should be immediately apprised by the highest authority of the Provinces, in person, of the critical state in which they are placed. In the mean time His Excellency has given the commander in chief the fullest authority and power to call into active service any amount or description of force, which may be necessary for the complete defence of the frontiers, and the preservation of internal security.

From Europe.—By the packet ship Burgundy, at New York from Havre, Paris papers to Sept. 30, have been received. They contain political news of considerable interest. The difficulties between France and Switzerland, which were assuming a serious aspect, from the determination exhibited by the former, to enforce the expulsion of Louis Napoleon from the territory of the latter, and the disposition manifested by a great part of the Swiss Cantons to resist the demand, are happily brought to an end, by the resolution of the pretender to the crown of his namesake, vo untarily to withdraw.

Encke's Comet was observed at Liverpool on the night of Sept. 27. Its right ascension was 2h. 30m. 21s. and north declination 38° 20m. 54. Its appearance was that of a hazy star of the tenth magnitude.

By the arrangement of the mails between London and Liverpool since the opening of the rail road thro' the whole line, two mails are despatched daily each way.

The King of France has issued an ordinance ordering the quinquennial exhibition of products of French industry, to be opened at the Champs Elysees, on the first of May next. A jury is to be appointed by whose approbation all articles are to be admitted to the exhibition.

Cheap light.—A Paris journal contains a notice of some important discoveries which have been made in England and also in France, in the use of tar and the coarsest oils for producing light. It is said that the new method is put in practice in Paris, by which the light of a single burner is furnished at an expense not exceeding 2 francs 10 centimes, or 40 cents per annum. This process of obtaining light for domestic and economical purposes, from oils of the cheapest kind, is effected by the aid of an artificial current of air, which excites the combustion. The lamp used is of an extreme simplicity, and the heat of the flame is employed to effect a decomposition of the oil, in such manner that the gas is continually formed in the tubes of the lamp. The French journalist remarks, that he shall wait, before pronouncing definitively upon the merits of this discovery, until he has witnessed more conclusive experiments. In the mean time he is satisfied that the processs contains a precious germ which is deserving of serious attention.

Letters from Constantinople to Sept. 4, speak with more confidence than at any former period, of the prospect of a war between Turkey and Egypt, which they say letters from Alexandria represent as certain. The Sultan was making great efforts to recruit the strength of his army in Asia, which had suffered severe losses from the plague. Letters direct from Alexandria also speak of the threats of Mehemet Ali, to send an army to the gates of Constantinople.

London, Sept 26.—To judge by the contents of the continental journals the duration of the tranquility which Europe has so long enjoyed is seriously threatened in more quarters than one, and the aspect of affairs in the east is such, certainly, as to warrant the fears expressed by several well-informed prints, that the present peaceable state of things will not endure long. The *National*, indeed, sounds a general alarm, which, if the views of this journal are correct, would embrace all sides of Europe, and plunge the different nations, from Sweden and Denmark to the extremity of European Turkey, into an immediate state of active hostilities; but, without entering at all into the spirit by which these fears or hopes are dictated, it must be observed that if the accounts from the southern provinces of Russia (those bordering on the Turkish dominions) are true, there is reason to believe that the Czar's troops in that quarter are in active motion, advancing towards the Moldavian frontier, if they have not actually crossed the Pruth.

Smyrna, Aug. 21.—*Persia.*—According to the latest accounts received from Bagdad, hostilities between the English and the Persians had commenced at Bushire, and several not inconsiderable actions had taken place, in which the Persian troops were defeated. The siege of Herat is believed to have been raised without the conclusion of a treaty of peace, so that the Schah seems to be threatened not only from the south-west, but at the same time from the north-east. The former pretenders to the throne, the sons of the Schah's uncles, seems to bring forward their claims, which appeared to be dormant so long as England and Russia apparently were agreed respecting Persia. A conflict between Russian and English armies in Persia is therefore possible, and it is wholly owing to the circumspect policy of Reschid Pacha if it does not take place in the boundaries of the Ottoman empire. It cannot, however, be denied that the political relations become more and more entangled; and it is difficult to understand how this man, who alone is capable of solving these difficulties and of conducting the whole to a result favorable to Turkey, should be removed from the scene unless he should be able to serve the interest of the Porte when at a distance.—*London paper.*

Items from Foreign Papers.—The Duke of Sussex has formally resigned the post he has so long held, of President of the Royal Society. In his letter to the Council he says that circumstances over which he had no control, and which he had hoped to see remedied, force him to absent himself for a while from London; and that in consequence of these circumstances he cannot fill the post with credit to himself, or with advantage to the institution—being unable, he says, to do the honors of the situation in a manner suited to his rank and the station he occupies in the country. The Duke no doubt alludes to his straitened income; a proposition for the increase of which was opposed by the ministry, during the late session of Parliament, and thereby defeated.

Letters have been received in London from Messrs Grey and Lushington, who sailed from the Cape of Good Hope a year ago, with the design of exploring the interior of New Holland, from the North West Coast, announcing the failure of their expedition, through the hostility of the natives. The party succeeded only in travelling about seventy miles inward, and were then forced to return, having been attacked by a superior force. Mr Grey was wounded with a spear.

It seems to be admitted now, that the blindness of the Crown Prince of Hanover is past all hope of cure. The celebrated Dr Van Graefle, of Berlin, who has been attending him for some years, has at length given up the case, and as a last resort, recommended a trial of mineral waters at Nordency, and of sea bathing.

Messrs Webber and Young, two of the seconds in the fatal duel at Wimbledom, between Captain Elliot and Mr Mirfin, have been tried and found guilty of murder. The judge, in passing sentence of death, told the prisoners that their lives would be spared, but that they would have to undergo a long term of imprisonment. The verdict produced no little consternation among the young fashionables of London.

NOTICE

A school convention for the county of Suffolk will be held in the vestry of Park street church, this afternoon, at 3 o'clock.

All teachers and friends of education are invited to attend. C. F. Barnard.

Nov. 3, 1838.

MARRIAGES.

In this city, by Rev. Mr Taylor, Mr George Jacobs to Miss Matilda W. Otis.

By Rev. Mr Pierpont, Mr Charles F. Horn to Miss Abby C. Fish.

By Rev. Dr Jenks, Mr Mather Hayward, of Cambridge, to Miss Ann G. Holbrook.

At Brownville, N. Y. Oct. 23, Dr J. P. Russell, of the U. S. Army, to Miss Catharine Kirby, daughter of the late Col. E. Kirby, formerly of Litchfield, Ct.

DEATHS.

In Dorchester, 23d Oct. Miss Lucia, daughter of Mr Martin Howard, 35.

In Florence, Italy, on the 12th Sept. last, George Watson Brimmer, Esq. of this city.

At Newburyport, 28th Oct. Capt. Sewell Tappan, 75, an enterprising shipmaster and merchant.

In Framingham, 25th Oct. Mr Micah Stone, 40.

In Northampton, Capt. David Strong, 80, a revolutionary soldier.

In Stockbridge, Mrs Mary, wife of Rev. Edwin W. Dwight.

In Boscawen, Oct. 13, Mr William Danforth aged 93.

In Amherst, 7th Oct Daniel Campbell, Esq. in the one hundredth year of his age.

At Cincinnati 22d Oct Josiah Whitman, M. D. formerly Professor in the Medical College of Ohio. Dr W. was from Barnstable, Mass.

In Peoria, Ill. Oct 2, Hon. Lewis Bigelow, Clerk of the Circuit Court of Peoria County, aged 53.

At his camp on the River Des Moines, 3d Oct. the celebrated Indian warrior *Muck-ker-ta-me-sheek-ker-kerk*, or Black Hawk, aged 73 years.

SCHOOL LECTURES. The next lecture in the course, will be delivered, at the Hall opposite the Savings Bank, in Tremont Street, on Wednesday next, at 3 o'clock, by Robert C. Waterston.—Subject —'The best means of exerting a moral and spiritual influence in schools.'

Teachers, parents, and the public generally, are respectfully invited to attend.

G. F. Thayer—*for the Committee.*

Nov. 3.

NEW ANNUALS FOR 1839.—The Imperial, a Christmas and New Year's Present—English. The Christian Keepsake, and Missionary Annual—edited by Rev. John A. Clark. With ten splendid Engravings.
Just received and for sale at TICKNOR'S. n3

EBENEZER FOX'S ADVENTURES. — Just Published, the Revolutionary Adventures of Ebenezer Fox, of Roxbury, Mass. For sale at n3 TICKNOR'S.

THE LADY'S ANNUAL REGISTER.—This day published, the Lady's Annual Register, or Housewife's Memorandum Book, for 1839—by Caroline Gilman. With an Almanac.
For sale at TICKNOR'S. n3

YOUTH'S KEEPSAKE, a Christmas and New Year's Gift for Young People, for the year 1839. Just received and for sale at n3 TICKNOR'S.

NEW BOOKS.—Mrs Trollope's Vienna.
Dr Bird's Peter the Pilgrim.
Reminiscences of a Tour, by an American.
Christian Keepsake, for 1839.
Duty and Inclination.
Miriam. Picciola
Tales of the Day, two volumes.
For sale at TICKNOR'S. n3

NEW BOOK OF TRAVELS. — Published this morning, at TICKNOR'S, corner of Washington and School streets, Desultory Reminiscences of a Tour through Germany, Switzerland, and France. By an American. n3

THE CHRISTIAN KEEPSAKE, for 1839—edited by Rev. John A. Clark, superbly bound in Turkey morocco, and embellished with ten highly finished engravings.
This day received, and sold wholesale and retail, by WEEKS, JORDAN & CO. n3

MRS CHILD'S FRUGAL HOUSEWILE.—A fresh supply of the new edition this day received by WEEKS, JORDAN & CO. n3

FLORA BLANCHARD, or Delicate Health. 'A little for the stomach's sake.' Chapter 1, A Delicate child; 2, A Delicate Girl; 3, Delicate Attentions; 4, Delicate Age. This day published by WEEKS, JORDAN & CO. n3

THE BRITISH SENATE; Or, a Second series of the Lords and Commons. By the author of the Great Metropolis, The Bench, and the Bar, &c. &c. Just received by JAMES MUNROE & CO. 134 Washington st. nov 3

CHURCH LAMPS.
BRONZED CHANDELIERS, with from 3 to 12 lights. Pulpit Lamps of a variety of patterns. Also a general assortment of Astral, Mantel and Reading Lamps. For sale by
HARRIS & STANWOOD, 29 Tremont Row.
nov. 3. is8w

SINGING SCHOOL BOOKS.—Boston Academy, Choir, Odeon, Ancient Lyre, Glee Book, Harp, Social Choir, Juvenile Singing School, &c. &c. at wholesale and retail, at 147 Washington St. by H. P. Nichols & Co.
Schools and Choirs supplied on favorable terms.
nov. 18

YOUNG GENTLEMAN'S ASSISTANT. By Rev. Jason Whitman, author of the 'Young Lady's Aid.' This day published and for sale by WEEKS, JORDAN & CO. 121 Washington street.
Also, a fresh supply of the YOUNG LADY'S AID. nov 3

NEW BOOKS.—Mrs Trollope's Vienna, Dr Bird's new Novel, The British Senate, Piciola, Boz Sketches, Roger Cookery, Lady's Annual Register, Youth's Keepsake, for 1839, &c. Just received by H. P. NICHOLS & Co. 147 Washington st.
nov. 3

MRS. CHILD'S FRUGAL HOUSEWIFE. The American Frugal Housewife, dedicated to those who are not ashamed of economy. By Mrs. Child, author of The Mother's Book, Hobomok, &c. &c. *Twenty first edition.* For sale to the Trade and at retail, by JAMES MUNROE & CO. 134 Washington st. nov 3

MRS. TROLLOPE'S NEW WORK. A Romance of Vienna. Domestic Manners of the Americans, &c. Just received by JAMES MUNROE & CO. 134 Washington st. nov 3

THE YOUNG LADY'S FRIEND. By Mrs John Farrar. For sale to the Trade and at retail by JAMES MUNROE & CO. 134 Washington street. nov 3

THE SUNDAY SCHOOL TEACHER, edited by Charles F. Barnard and Thomas B. Fox, is published the first of each month at $1 25 a year.
Agents. Weeks, Jordan & Co., Otis, Broaders & Co., and Benjamin H. Greene, Washington street; and A. Augustus Call, Warren street Chapel. o 6

NORTH AMERICAN SPELLING BOOK, conformed to Worcester's Dictionary, with a progressive series of easy Reading Lessons. By Levi W. Leonard, author of the Literary and Scientific Class Book, and Sequel to Easy Lessons. Twelfth edition.
'This little work is somewhat beyond the range of our accustomed studies But we cannot deny ourselves the satisfaction of saying, that as far as we are able to form an idea of what a Spelling Book should be, this is precisely that thing.'—N. A. Review.
'We consider it better adapted to small children than any Spelling Book which has ever fallen into our hands, and our experience in these books has been considerable.'—Courier and Enquirer.
Published by GEO. TILDEN, Keene, N. H., and GOULD, KENDALL & LINCOLN, Boston.
School Committees and Teachers furnished with copies for examination on application to the Publishers. tnov25t&oa au 25

SEDGEWICK'S POLITICAL ECONOMY, Part 2d. Received by JAMES MUNROE & CO. 134 Washington st. oct 6

CHARDON STREET LECTURE ROOM.
THE spacious and convenient Lecture Room in Chardon Street, (a few rods from Bowdoin Square) will be opened for Public Meetings and Lectures about the 1st of November. The location of the Lecture Room will be of great convenience to the citizens in the North and West part of the city, as there is *now* no one of the kind for Lyceum Lectures, and other Public Meetings, to be let for such purposes.
☞ Enquire of MICAJAH WOOD, at the Lecture Room in Chardon street. oct 27

CHARDON STREET LECTURES.
A COURSE of Lectures on Moral and Scientific subjects will be delivered in Chardon Street Chapel the ensuing winter. The Introductory Lecture will be delivered about the middle of November. Interesting and popular lecturers have been engaged, among which are the following, viz. Dr J. C. V. Smith, Wm. Brigham, Edmund Quincy Esq., Rev. Chandler Robbins. Season Tickets 50 cents. Tickets may be had of Weeks, Jordan & Co., 121 Washington st., B. B. Mussey, 29 Cornhill, U. J. Clark, 44 Washington st., and at the door.
☞ The proceeds of the Lectures to be given to the new Sabbath School in Chardon st.
JOHN LANG, Chairman of the Committee of Arrangements. o 27

MENTAL AND MORAL CULTURE.
MR ALCOTT will re-open his School, at his dwelling, No. 6 Beach Street, on Monday, October first, for the admission of children of both sexes, from four to twelve years of age.
Instruction will be given in Spelling, Reading, Writing, Arithmetic, Geography, and English Grammar; with the Latin and French Languages, if desired.
Particular attention will be given to the general discipline of the intellectual faculties, and to the manners and morals of the pupils.
Terms—for the English studies $8.00 a quarter.
—with Latin and French 12.00 "
for children under five years of age 6.00 "
Boston, Sept. 29, 1838. 3m

SITUATION AS TEACHER WANTED.
A young Lady, who has been well educated, wishes to take the charge of a small School for young Ladies, or to be employed as assistant in some Female Seminary. She is qualified to give thorough instruction in Latin, French, and Italian, and in the English branches usually taught in select Schools. Satisfactory references can be given. For further information apply to the Publisher of this Paper. oct 13

SPARKS' WASHINGTON. For sale at the Register Office—a complete set, entirely new; also Franklin's Works, by Sparks—at less than the subscription prices. oct 6

PURE SPERM OIL.
E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.
Oil sent to any part of the city, free of expense.
jan 13 istf

POPULAR SCHOOL BOOKS.
THE Subscribers, at the Literary Rooms, 121 Washington street keep constantly on hand all the Books used in Common, Primary and Classical Schools, on the most favorable terms, at wholesale and retail.
Orders from Schools, Colleges, Teachers, &c. will be executed at fair prices.
READERS—Pierpont's First Class Book, National Reader, Introduction to do., Young Reader, Emerson's First Class Reader, Second do, Third do, Blake's Reading Book, Boston Reading Lessons, Worcester's Reading Books, &c.
SPELLING—Emerson's National Spelling Book, New do, Introduction to do, Webster's Cummings's Primary, Lee's, &c &c.
WRITING—Peter's, Marshall's, Bascom's, &c.
PHILOSOPHY—Parker's, Comstock's, Jones's Grund's, Abercrombie's. Olmsted's, Smellie's.
CHEMISTRY—Comstock's, Blake's, Grund's, Turner's.
BOTANY—Blake's, Comstock's, Lincoln's, Phelps's, Bigelow's.
ALGEBRA—Bourdon's, Colburn's, Grund's Euler's, Bailey's, Smyth's, Day's.
DICTIONARIES—Webster's, Worcester's, Johnson's, Walker's, Todd's Johnson & Walker.
GRAMMARS—Smith's, Frost's, Murray's, Alger's Murray, Greene's, Putnam's Murray, Fiske's Murray, Parker & Fox's.
HISTORIES—Worcester's 1st, 2d, and 3d Books, Goodrich's, Hale's, Tytler's, Parley's, Robbins's.
GEOGRAPHIES—Olney's, Smith's, Woodbridge s, Worcester's, Woodbridge & Willard's, Field's, Fowle's, Malte Brun, Smileag's, Balbi's.
ARITHMETICS—Emerson's 1st, 2d and 3d Parts, Adams's, Parley's, Colburn's, Walsh's, Greenleaf's, Barnard's.
FRENCH BOOKS—Boyer's Dictionary, Mendon's Nugent's do, Fowle's Grammar, Surault's do. Polman's do. Wanostrocht's do, Hentz's Reader, La Bagatelle.
LATIN—Leverett's Lexicon, Ainsworth's Dictionary, Andrews' & Stoddard's Grammar, Gould's Virgil, Cooper's do, Walker's Reader, Cleveland's First Lessons. Jacob's Reader, &c, &c.
Also, Italian, Spanish and Greek School Books, of every kind. WEEKS, JORDAN & CO.
oct 13

POETRY.

FOR THE REGISTER AND OBSERVER.

THEN SAID JESUS UNTO HIM, GET THEE HENCE, SATAN.—Matth. iv. 10.

Tempter, thou hast no charms for me,
Thy promises are vain;
I cannot, will not worship thee;
So fly from whence you came.

Hungry and fainting in these wilds,
In God I still will trust;
I value more my Father's smiles,
Than all your gilded dust.

Jerusalem, with all its show,
The Temple in its pride,
Can never tempt my feet to go,
Where Wisdom doth not guide.

Though all the kingdoms of this world
I might by sin control,
Though all their glories be unfurled,
They shall not tempt my soul.

The guardian angels from above,
Will all my wants supply;
I hear them come on wings of love—
So Satan! quickly fly. S. G. J.

Waltham, Oct. 8, 1838.

We know not which to admire the more—whether the beautiful spirit and graceful execution of Mrs Sigourney's Poetical effusions, or the extreme readiness with which she pours them forth from her sweetly attuned soul. We believe that we might furnish a new piece of her's for every paper—indeed such very nearly is the case already, without any express effort, on our part to collect what she publishes in the different periodicals of our country.

RETURN OF THE PARENTS.

BY MRS. L. H. SIGOURNEY.

Long had they sped
O'er distant hill and valley—noting much
God's goodness in the riches of the land,
The summer fruitage, and the harvest hoard,
The reaper wrestling with the bearded wheat,
And the proud torrent's glory when it shakes
The everlasting rock,—nor yet forgets
To sprinkle greenness on the lowliest flower
That trembles at its base.—Much, too, they spake
Of pleasure 'neath the hospitable roofs
Of severed kindred—how the loving heart
From such communion learns to wipe away
The dust of household care, which sometimes hangs
In clouds o'er the clear spirit.

But anon
The eloquent lip grew silent,—for they drew
Near that blest spot, which throws all other lights
Into strong shadow—HOME.

At that full thought
The bosom's pulse beat quicker,—and the wheels
Moved all too slow, though scarce the eager steeds
Obeyed the rein. And as the mother spake
Somewhat, in murmurs, of her youngest boy,
There came a flood of beauty o'er her brow,
For holy love hath beauty, which gray Time
Could never steal.

'T is there, behind the trees,
That well known roof,—and from the open door
What a glad rush! The son, who fain would take
His mother in his arms, as if her foot
Were all too good for earth,—and at his side
The beautiful daughter, with her raven hair
So smoothly folded o'er the classic brow,—
The infant crowing in its nurse's arms,—
The bold boy, in his gladness, springing up
Even to his father's shoulder,—lisping tongues,
And little dancing feet, and outstretched hands
Grasping the parent's skirts,—it was a group
That artist's pencil never yet hath sketched
In all its plenitude.

And when I saw
The brightness of the tear of joy, I felt
How poor the pomp of princes,—and what dross
Was beaten gold, compared with that dear wealth,
HOME, AND ITS GRATULATION,—and the ties
Which Heaven hath twisted round congenial hearts
To draw them to itself.

A PSALM OF LIFE.

'Life that shall send
A challenge to its end,
And when it comes, say, Welcome friend.'
What the young man said to the Psalmist.

Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real—life is earnest—
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrows,
Is our destin'd end or way;
But to *act*, that each to-morrow
Find us farther than to-day;

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the glorious Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make *our* lives sublime,
And departing, leave behind us
Footsteps on the sands of time.

Footsteps, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

[From the Catholic Telegraph]

PRAYER AND PURITY.

When the morning light is breaking
Softly through the fragrant air,
When the bird to life awaking,
Sings to heaven his matin pray'r;
Mortal! let thy thoughts be holy,
Lift thine eye and bend the knee,
Tho' thy lot be sad and lowly,
God our King will list' to thee.

When the Sun at noon ascending,
Parches all beneath his power,
When the slender stem is bending,
With the bee upon the flower;
Christian! while the moments hasten,
Pray that God to thee impart
Grace, which like the dew will chasten,
Every blight upon the heart.

When the blushing hours retreating,
Close the golden gates of day,
And our homes with happy greeting,
Banish every care away;
When the night is round us closing,
Let thy lips their homage tell;
Joyful—sad—awake—reposing,
God in every thought should dwell.

Every virtue then attending,
To the heart its treasure brings:
Faith and Hope and Mercy blending,
Shade the spirit with their wings,
Thus whilst life is purely flowing,
Heav'n will light it with its beam,
As the rose above it growing
Shares its blushes with the stream.

MISCELLANEOUS.

(From Mr Stephens's new 'Incidents of Travel.')

THE BATTLE OF GROKOW.

The battle of Grokow, the greatest in Europe since that of Waterloo, was fought on the 25th of February, 1831, and the place where I stood commanded a view of the whole ground. The Russian army was under the command of Diebitsch, and consisted of one hundred and forty-two thousand infantry, forty thousand cavalry, and three hundred and twelve pieces of cannon. This enormous force was arranged in two lines of combatants, and a third of reserve. Its left wing, between Warsaw and the marshes of the Vistula, consisted of four divisions of infantry of forty-seven thousand men, three of cavalry of ten thousand five hundred, and one hundred and eight pieces of cannon; the right consisted of three and a half divisions of infantry of thirty one thousand men, four divisions of cavlary of fifteen thousand seven hundred and fifty men, and fifty-two pieces of cannon. Upon the borders of the great forest opposite the Forest of Elders, conspicuous from where I stood, was placed the reserve, commanded by the Grand Duke Constantine. Against this immense army the Poles opposed less than fifty thousand men, and a hundred pieces of cannon, under the command of Gen. Skrizynecki.

At break of day the whole force of the Russian right wing, with a terrible fire of fifty pieces of artillery, and columns of infantry, charged the Polish left with the determination of carrying it by a single and overpowering effort. The Poles with six thousand five hundred men, and twelve pieces of artillery, not yielding a foot of ground, and knowing they could hope for no succor, resisted this attack for several hours until the Russians slackened their fire. About ten o'clock the plain was suddenly covered with the Russian forces, issuing from the cover of the forest, seeming one individual mass of troops. Two hundred pieces of cannon posted on a single line, commenced a fire which made the earth tremble, and was more terrible than the oldest officers, many of whom had fought at Marengo and Austerlitz, had ever beheld. The Russians now made an attack upon the right wing, but failed in this as upon the left; Diebitsch directed the strength of his army against the Forest of Elders, hoping to divide the Poles into two parts. One hundred and twenty pieces of cannon were brought to bear on this one point, and fifty battalions incessantly pushed to the attack, kept up a scene of massacre unheard of in the annals of war. A Polish officers was in the battle, told me that the small streams which intersected the forest were so choked with dead that the infantry marched directly over their bodies. The heroic Poles, with twelve battalions, for four hours defended the forest against the tremendous attack. Nine times they were driven out, and nine times, by a series of admirably executed manœuvres, they repulsed the Russians with immense loss. Batteries now concentrated in one point, were in a moment hurried to another, and the artillery advanced to the charge like cavalry, sometimes within a hundred feet of the enemy's columns, and there opened a murderous fire of grape.

At three o'clock, the Generals, many of whom were wounded, the most of whom had their horses shot under them, and fought on foot at the head of their divisions, resolved upon a retrograde movement, so as to draw the Russians on the open plain. The Russian troops then debouched from the forest, a cloud of Russian cavalry with several regiments of heavy cuirassiers at their head, to the attack. Colonel Pientka, who had kept up an unremitting fire from his battery for five hours, with perfect sang froid, upon a disabled piece of cannon, remained to give another effective fire, then left at full gallop a post which he had so long occupied under the terrible fire of the enemy's artillery. This rapid movement of his battery animated the Russian forces. The cavalry advanced on a trot upon the line of a battery of rockets. A terrible discharge was poured into their ranks, and the horses, galled to madness by the flakes of fire, became wholly ungovernable, and broke away, spreading disorder in every direction; the whole body swept helplessly along the fire of the Polish infantry, and in a few minutes was so completely anninilated that of a regiment of cuirassiers who bore inscribed on their helmets the 'Invincibles,' not a man escaped. The wreck of the routed cavalry, pursued by the lancers, carried along in its flight the columns of infantry. A general retreat commenced, and the cry of 'Poland forever!' reached the walls of Warsaw to cheer the hearts of its anxious inhabitants. So terrible was the fire of that day, that in the Polish army there was not a single general or staff officer who had not his horse killed or wounded under him; two thirds of the officers, and, perhaps, of the soldiers, had their clothes pierced with balls, and more than a tenth part of the army were wounded. Thirty thousand Russians and ten thousand Poles were left on the field of battle: rank upon rank lay prostrate on the ground, and the Forest of Elders was so strewed with bodies that it received from that day the name of the 'forest of the dead.' The Czar heard with dismay, and all Europe with astonishment, that the crosser of Balkan had been foiled under the walls of Warsaw.

All day, my companion said, the cannonading was terrible. Crowds of citizens, of both sexes and all ages, were assembled on the spot where we stood, earnestly watching the progress of the battle, sharing in all its vicissitudes, in the higher state of excitement as the clearing up of the columns of smoke showed when the Russians or Poles had fled; and he described the entry of the remnant of the Polish army into Warsaw as sublime and terrible; their hair and faces were begrimed with powder and blood; their armor shattered and broken, and all, even dying men, were singing patriotic songs; and when the fourth regiment, among whom was a brother of my companion, and who had particularly distinguished themselves in the battle, crossed the bridge and filed slowly through the streets, their lances shivered against the cuirasses of the guards, their helmets broken, their faces black and spotted with blood, some erect, some tottering, and some barely able to sustain themselves in the saddle; above the din of the chorus of patriotic songs rose the distracted cries of mothers, wives, daughters and lovers—seeking among this broken band, for forms dearer than life, many of whom were then sleeping on the battle field.

My companion told me that he was then a lad of seventeen, and had begged with tears to be allowed to accompany his brother; but his widowed mother extorted from him a promise that he would not attempt it. All day he had stood with his mother on the very spot where we did, his hand in hers, which she grasped convulsively, as every peal of cannon seemed the knell of her son; and when the lancers passed, she sprang from his side as she recognised in the drooping figure of an officer, with his spear broken in his hands, the figure of the gallant boy. He was then reeling in his saddle, his eye was glazed and vacant, and he died that night in their arms.

THE ANCIENT GREEK AND ROMAN TABLE.—The difference between the diet of the ancients and that of us moderns is very striking. The ancient Greeks and Romans used no alcholic liquor, it being unknown to them; nor coffee, nor tea, nor sugar, nor even butter; for Galen informs us he had seen butter but once in his life. They were ignorant of the greater number of our tropical spices, as clove, nutmeg, mace, ginger, Jamaica pepper, curry, pimento. They used neither buckwheat, nor French beans, nor spinach, nor sago, tapioca, salop, arrow root, nor potato, or its varieties; nor even the common, but a sort of marsh grown, bean; nor many of our fruits, as the orange, tamarind, nor American maze. On the other hand, they ate substances which we now neglect—the mallow, the herb ox-tonge, the sweet acorn, the lupin. They used greatly radish, lettuce, sorrel. They liked the flesh of wild asses, of little dogs, of the dormouse, of the fox, of the bear. They eat the flesh of parroquets and other rare birds, and of lizards. They were fond of a great many fish and shell fish, which we now hold in no esteem. They employed as seasonings, rue and assafœtida.—*Dr Dick's Diet and Regimen.*

SINGULAR FORGIVENESS.—Sir Walter Scott, in his article in the Quarterly Review on the Culloden papers, mentions a characteristic instance of the old Highland warrior's mode of pardon. 'You must forgive your bitterest enemy, Kenmuir, now,' said the confessor to him, as he lay gasping on his death-bed. 'Well, if I must, I must,' replied the chieftain, 'but my curse be on you, Donald,' turning towards his son, 'if you forgive him.'

PHYSIOGNOMY OF SHEEP.—A trifling wager was decided a short time since between Mr Richard Matthews, of Huxham, and Mr Wippell, of Reeway, in the parish of Rowe, which proves the accuracy of memory and power of observation possessed by the latter gentleman in the physiognomy of sheep. Mr Wippell engaged to take ewes promiscuously of his flock, and to have their lambs penned off from them at a distance, out of sight, and to go to the ewes, fix upon them, and proceed to the lambs, and select the lamb belonging to the ewe pointed out, and *vice versa*—to take a lamb and go and point out the dam amongst the ewes. The ewes and the lambs were accordingly penned off separately. A ewe was taken out of the pen by the umpires, and Mr Wippell directly went and selected the lamb belonging to her; the judges were immediately satisfied by the maternal tokens of recognition of the fact. A lamb was then brought out, and he went immediately and selected the ewe that owned it. Another ewe was taken out, and Mr Wippell said 'that ewe has two lambs,' and he proceeded until 49 out of 60 had been tried, the spectators declaring themselves surprized and perfectly satisfied with the trial. One instance was very extraordinary. A lamb was selected, and he said to the boy, 'go and fetch a ewe with a tuft of wool growing out of her neck.' She was fetched and proved to be the dam. This wonderful instance of memory and observation was proved before Mr May, Mr J. Player, Mr Matthews, and Mr Moxbay. Mr Wippell offered to bet $100 to $1, that he could at any time repeat it.—*Western Luminary.*

NATURAL ELOQUENCE.—In 1832, when the cholera was raging in Baltimore, Dr Nevins addressed his people thus:

'There is a great deal of dying now. And it is apprehended by many, that there will be more. Death is abroad. The insatiate archer has got a new arrow in his quiver, severer and sharper than any of the rest. A new terror clothes the brow of the King of Terrors. The aged are sickening and dying, nor are young men and maidens exempt. And it is appointed to us to die. We shall be sorry to part with you, but if you must go we cannot feel indifferent as to how and where you go. There is a direction we would have you to take and a conveyance we would have you to employ. If you must go, go by the safe way, and regard your company. There is only one rod and one staff that can comfort in death. It is not morality, nor philosophy, nor the poetry of Christianity. And there is but one companion of the way who can give the charm of society to death. You know his name. It is Jesus! Oh, that, you did but trust in him! Oh, if you only loved him! Oh would you but obey him! Oh, that you were not ashamed of him! Into his hands I am willing to resign you.

THE TALIPOT TREE.—The *Talipot* is one of the most splended productions of Ceylon. The body of the tree is sixty or seventy feet in height, and straight as a ship's mast, without a limb or leaf until you reach the top, where there is an immense tuft of fan leaves, so large that when spread each one may cover ten or twelve men. The stalk or stem, as there are no limbs, clasps the body of the tree, and inclines outwards, so that the long leaf bends over in a graceful form. This vast crown of evergreen, surrounding such a shaft, is itself very grand; but there is something still grander. When the tree is about fifty years old, it blossoms. In the centre of its crown rises a cone several feet in height, which gradually swells and enlarges, until at length it burst with an explosion like the sound of a cannon, and a vast conical flower, fifteen or twenty feet in height, and ten or twelve in breadth, stands exposed in almost incredible magnificence. It is yellow, and formed of numberless small blossoms, so arranged on a giant stem, so as to appear over the elevated tuft of leaves, as a gorgeous diadem on the head of the queen of the forest. The tree blossoms but once, and then dies.

AN OLD ANECDOTE.

Putnam and the British Officer.—It is well known that in the time of the old French war, much jealousy existed between the British and Provincial officers. A British Major, deeming himself insulted by General (then Captain) Putnam, sent him a challenge. Putnam, instead of giving a direct answer, requested the pleasure of a personal interview with the major. He came to Putnam's tent, and found him seated on a small keg, quietly smoking his pipe, and demanded what communication, if any, Putnam had to make. 'Why, you know,' said Putnam, 'I'm but a poor miserable yankee, that never fired a pistol in my life, and you must perceive, that if we fight with pistols, you must have an undue advantage of me—Here are two powder kegs—I have bored a hole and inserted a slow match in each, so if you will just be so good as to seat yourself there, I will light the matches, and he who dares sit the longest without squirming shall be called the bravest fellow.' The tent was full of officers and men; who were hugely tickled at this strange device of the 'old wolf,' and compelled the major by their laughter and exhortations to *squat*. The signal was given and the matches lighted. Putnam continued smoking quite indifferently, without watching at all the progressive diminution of the matches; but the British officer, though a brave fellow, could not help casting longing, lingering looks downward, and his terrors increased as the length of his match diminished. The spectators withdrew one by one to get out of the reach of the expected explosion. At length, when the fire was within an inch of the keg, the major, unable to endure longer, jumped up and drawing out his match, cried out, 'Putnam, this is wilful murder, draw out your match, I yield!' 'Stop,' cried Putnam, 'my dear fellow don't be in such a hurry, they're nothing but *kegs of onions!*' The major was suddenly missing, having sneaked off.

JEWISH PHYLACTERIES.

Two phylacteries have been presented to the United Service Museum, by Capt. W. H. Vernon, of the 68th Regiment, who received them from a converted Portuguese Jew. They were made and consecrated at Jerusalem. They consist of two little boxes of leather, containing rolls of parchment. The frontal, or phylactery for the head (*Teffilah shel rosh.*) has been opened, and one of the parchments unrolled, containing the first ten verses of the thirteenth chapter of Exodus, beautifully written. The custom of wearing phylacteries was founded on Exodus xiii. 9—16, 'And it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt.'

From the Rabbinical writers we may learn what great holiness they attached to them. The *Targum* on Cant. viii. 3, introduces the Jews (as a nation) speaking thus—'I am chosen above all people, because I bind my frontals to my head and my left hand, and my parchment is fixed to the right side of my gate or door, so that a *third* part of it comes up to my bed, that the evil spirit may not hurt me.'

The phylacteries in the United Service Museum answer most minutely to the description given by Leo of Modena, who states that those which were to be fastened on the arms, were two rolls of parchment, written in square letters with an ink made on purpose, and with much care. They were rolled up to a point, and enclosed in a sort of case of black calf's-skin. They were then put upon a square piece of leather of the same kind, but somewhat stiffer, whence hung a thong of the same, a cubit and a half long. These rolls were placed at the bending of the left arm, and after the thong had made a little knot in the form of the letter yod, it was wound about the arm in a spiral line, which ended at the top of the middle finger. It was called *Teffilah shel yad*, or the *Teffilah* of the hand.

The frontlet, or phylactery for the head, contains four rolls of parchment written as above, containing the four following passages of scripture—1st, Exod. xiii. to verse 10; 2d, do. 11—16; 3d, Deut. vi. 4—9; 4th, Deut. xi. 13. These four pieces are fastened together, and a square formed of them, on which is stamped the letter sin.* This square is put on the forehead, and the strings make a knot in the form of the letter resh, they are then brought before and fall on the breast. It is called *Teffilah shel rosh*, or the Teffilah of the head. They are put on during prayer.

Instead of these boxes, the ancient Jews sometimes wore a piece of parchment on the forehead, not enclosed, and others sewn on the hems of their garments. It was probably to this form of phylactery that our blessed Lord alluded, when, in reproving the hypocritical ostentation of the Pharisees, he said, 'But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the border of their garments.'

* This may stand as a symbol for the verb *to keep*, as the knot tied in the form of a yod, symbolizes yad, the hand; and that tied in the form of a resh, stands for *rosh*, the head.

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